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MONTHLY

SEPTEMBER  
1944





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**M**ANY persons use such expressions as "Leave them lay there" and "Mary was invited as well as myself." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom" and how frequently we hear such glaring mispronunciations as "for MID able," "ave NOO," and "KEW pon." Few know whether to spell certain words with one or two "c's" or "m's" or "r's" or with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, monotonous, humdrum.

## Why Most People Make Mistakes

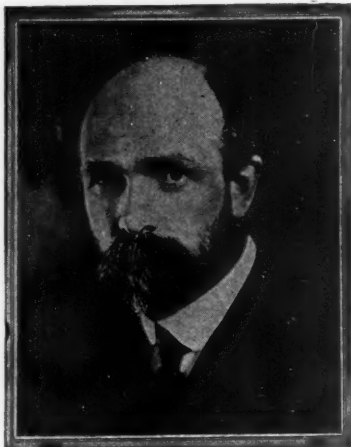
What is the reason so many of us are deficient in the use of English and find our careers stunted in consequence? Why is it some cannot spell correctly and others cannot punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

## What Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so.

Here is our mother-tongue, a language that has built up our civilization, and without which we should all still be muttering savages! Yet our schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games! For years it has been a crying disgrace.

In that point lies the real difference between Sherwin Cody and the schools! Here is an illustration: Some years ago Mr. Cody was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under old methods. There was no guesswork about these results. They were proved by scientific comparisons. Amazing as this improvement was, more interesting still was the fact that the children were "wild" about the study. It was like playing a game!



SHERWIN CODY

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If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. He would, as it were, be an everlasting mentor beside you—a mentor who would not laugh at you but who would, on the contrary, support and help you. The 100% Self-Correcting Device does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

## Only 15 Minutes a Day

Nor is there very much to learn. In Mr. Cody's years of experimenting he brought to light some highly astonishing facts about English.

For instance, statistics show that a list of sixty-nine words (with their

repetitions) make up more than half of all our speech and letter writing.

Obviously, if one could learn to spell, use, and pronounce these words correctly, one would go far toward eliminating incorrect spelling and pronunciation.

Similarly, Mr. Cody proved that there were no more than one dozen fundamental principles of punctuation. If we mastered these principles there would be no bugbear of punctuation to handicap us in our writing.

Finally, he discovered that twenty-five typical errors in grammar constitute nine-tenths of our everyday mistakes. When one has learned to avoid these twenty-five pitfalls, how readily one can obtain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple it becomes clear that progress can be made in a very short time. *No more than fifteen minutes a day required.* Fifteen minutes not of study, but of fascinating practice! Mr. Cody's students do their work in any spare moment they can snatch. They do it riding to work or at home. They take fifteen minutes from time usually spent in profitless reading or amusement. The results really are phenomenal.

## FREE—Book on English

It is impossible, in this brief review, to give more than a suggestion of the range of subjects covered by Mr. Cody's new method and of what his practice exercises consist. But those who are interested can find a detailed description in a fascinating little book called "How You Can Master Good English in 15 Minutes a Day." This book is published by the Sherwin Cody School of English in Rochester. It can be had by anyone free, upon request. There is no obligation involved in writing for it. The book is more than a prospectus. Unquestionably it tells one of the most interesting stories about education in English ever written.

If you are interested in learning more in detail of what Sherwin Cody can do for you, send for the book, "How You Can Master Good English in 15 Minutes a Day."

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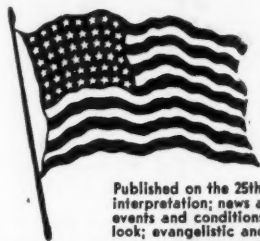
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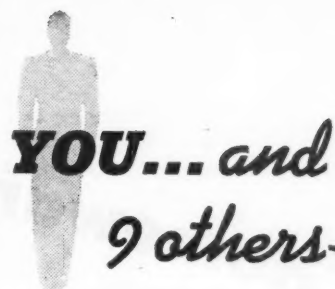
# Moody MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

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Vol. XLV SEPTEMBER, 1944 No. 1  
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## MOODY MONTHLY

Published at Mount Morris, Ill., by The Moody Bible Institute of Chicago.  
Address all correspondence to Moody Monthly, 153 Institute Place, Chicago 10, Ill.

Copyright, 1944, by The Moody Bible Institute of Chicago  
Printed in U. S. A.

Entered as second-class matter January 9, 1919, and at the post office at Mount Morris, Illinois, under the act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.

September, 1944

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# Editorial Notes . . . —

Several times in the Old Testament we read of a new song. Sometimes it is by way of exhortation, as in Isaiah 42:10,

"Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof." Sometimes it is by way of personal history, as in Psalm 40:3, "And he hath put a new song in my mouth, even praise unto our God."

The Book of Psalms is peculiarly a songbook. It is God's message to His own people in terms of the heart, and its special ministry is one of comfort. This is the reason for the continued reminders of God's grace and power, and for the repeated exclamation, "O that men would praise the Lord for his goodness."

"But," says someone, "are we supposed to sing in this kind of a world?" Yes, indeed. We do not sing the ribald, jerky, sensual songs of the age. These are temporary, popular, and soon forgotten.

The song of the Christian originates in the heart, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

We have read that during World War I, when it was no longer possible to import those beautiful singing canaries from the Harz Mountains, Germany, a dealer in New York decided to start a system of training canaries to sing. He had bird songs placed on records, and these proved of value. But one day he made a real discovery, which meant success. He found that if he covered the cages with thick cloths, completely shutting out the light, the birds learned their song.

Many a Christian has learned that sometimes God teaches His children to sing in, and because of, darkness. Verily, "He giveth songs in the night."

## V

What a wonderful blending of doctrine and living is presented in Titus 2:11-14, and it all seems to come to a focal point

in the word "looking." Here are the verses in full as given by the American Revised Version:

### Looking!

"For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ; who gave himself for us,

that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works."

A few people profess to believe that the hope of the Lord's return is an encouragement to indolence. Not so. The word is "looking," not "loafing." These whose eyes are turned up are to be "zealous of good works."

It might be said that the three tenses of our salvation are in these verses. "Redemption" looks back and shows the ground of our salvation. "Teaching us, etc.," looks around and shows us the progress of our salvation. But the culmination of our salvation is yet to come, and knowing it is all of Christ we are "looking."

Andrew Bonar said that "the blessed hope" had been in his family for two hundred years. He told of one ancestor, James Bonar, who went up to Westminster Abbey to attend a convocation of ministers. It was discovered that one section of their group was made up of premillenarians. When a discussion arose, James Bonar was asked his view, and he said, "Well, I haven't looked much into that subject, but I can tell you this. I wish they were right, and if it be true, I would like to be among the first to run out and welcome Him."

## V

One fact stands out as our fighting men go through their war experiences. The work of the missionaries in the

### Missions Pay

South Pacific is yielding dividends in friendship for our cause and our men on the part of the natives. Many of the islands were peopled by cannibals a few years ago. Through the preaching of the gospel, cannibalism has been abolished and multitudes of Christian natives are eagerly seeking to serve their white brothers.

As an example of what we mean, we should like to quote from a brief article in *World Dominion*:

"Australia is accumulating a vital and somewhat unexpected debt as a result of the fighting in New Guinea. There the natives, who have been called by the troops, Black Samaritans, have given their services, and even their lives, to save wounded soldiers. Here are some extracts from a few letters telling of the deeds of these men.

"I was wounded on the Owen Stanley track and was carried by natives from the forward area. The journey took about eleven days. Without the help of the natives, we boys on the stretchers would

never have got through. No praise is too great for what they are doing to help Australians."

"A medical officer writes: 'Above and over all, surpassing even the piled mountains in their heroic grandeur, are the native stretcher-bearers. "Sorry, *taubada*, sorry," they say, if their burden as much as groans at some unfavorable jar. Cautiously they go on, day by day, squatting around him at night to provide a little warmth and protection from the drenching rain, sleeping on their haunches, awake to the slightest sound foreign to the jungle—wiry, fuzzy-haired savages appearing as gentle angels.'"

The other day we talked with a sailor who had spent many months in the South Pacific and he was lavish in his praise of Christian natives on a score of islands, who have sacrificed to serve our men all because other white men had brought them the gospel of love.

We hope the governments recognize the valuable part played by missions in preparing the peoples of the Pacific for such an hour, and we hope our own government will be a bit more sympathetic to the missionary cause than it has been in the past.

Who can possibly record the contribution of missionaries in preparing China not only for her terrible war, but for the great part that wonderful people will play in world affairs tomorrow. We are inclined to think China has at this hour the best Christian leadership of any of the Allies.

Remember it was not an American or a British leader, and certainly not a Russian leader, who said, "In the last analysis, it is not programs so much as Christlike persons who effect changes for the better in society." It was a Chinese leader, Dr. H. H. Kung, who said that.

All honor to the missionaries of the past, and our prayers and support for the missionaries of the present. And let us get ready for the future by preparing the largest number of new missionaries possible.

## V

In pointing out the necessity for the new birth, Jesus said, "That which is born of the flesh is flesh." Water never rises higher than its source, and the nature we receive by physical birth is ours through our sinful parents all the way back to our sinning first parents. In all the millenniums since Adam, nothing introduced has improved the strain.

### "Is Flesh"

# MOODY MONTHLY ■ SEPTEMBER ■ 1944

September, 1944



The ad in the streetcar said, "You can teach a parrot to talk, but he won't know what he's talking about." True! Perhaps you have seen an "educated" seal play a horn. But that doesn't make him a musician. Animals may be taught a few stunts, but all of these accomplishments are in the realm of their own nature. None of their performances have enabled them to cross into the realm of human nature.

So with the attempts to improve humanity. There may be development, but it is all within the sphere of the flesh.

How plain and definite this statement: "That which is born of the flesh is flesh." It may be refined, cultivated, improved flesh, but it "is flesh."

It is not only true that man cannot lift himself out of Adam's realm; he cannot think himself out of it. Herein lies the folly of man's self-asserted intellectual freedom. He does all his thinking with the handicap of a nature above which he cannot rise. And this is one reason for divine revelation.

The need of the new birth is evident here as elsewhere. Man cannot think straight, live straight, or even love straight apart from the birth from above. Evidence? "Love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Pet. 1:22, 23).

## V

One of the things which bring amazement to the world is the way the Scriptures have survived the ignorance and indifference of its professed friends and the attacks of its foes. Time and again, in the passing of the centuries, cries of alarm have come

### Important "Buts"

from Christians as they have beheld savage attacks upon divine revelation. But their fears have given way to cheers as they have read again the word of Jesus, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Evidently one of the real abilities of the Word is durability. Against all the early opposition recorded in the Book of Acts, it is written, "So mightily grew the word of God and prevailed" (Acts 19:20).

Herod Agrippa is an outstanding illustration of the folly of trying to fight against God, whether the attack is directed toward the written Word or the people of the Word. There are few chapters in all the Bible which record as rapid a fall as the tale of Herod's sin and punishment in Acts 12. The chapter begins with his murder of James and the imprisonment of Peter. It continues with his self-exaltation, but it ends with his abasement.

And what a striking epitaph and contrast. "... he was eaten of worms, and gave up the ghost. But the word of God grew and multiplied" (Acts 12:23b, 24). He tried to overcome the Word and was overcome by worms! What a reminder of Paul's utterance, "For we can do nothing against the truth, but for the truth" (II Cor. 13:8).

There is an important use of the conjunction "but" in Paul's second letter to Timothy. In the third chapter he speaks

### Another "But"

of the course and end of the age. In these verses he indicates dark retrogression rather than bright progression: "perilous times," "men shall be . . . proud . . . disobedient to parents . . . without natural affection . . . lovers of pleasure more than lovers of God."

It is a black picture indeed. The question naturally arises, What shall we do in such a day? The answer of too many Christians is, Nothing. Some feel it is too late in the world's history to expect a harvest. "All we can do is a bit of gleaning," say they.

"But continue thou," says the apostle. What if the age is dark and getting darker? You cannot quit and sit with folded hands waiting for the end.

The apostle says you have something to believe, but you also have something to do. If you want to know, read on into the fourth chapter. "Preach the word; . . . do the work of an evangelist."

If this means anything it means soul-winning activity. And it means we must keep at it, everlastingly at it, as long as we are left here.

It isn't for us to straighten out the world, nor is it for us to decide it is all up with the world. How long God's day of grace will last we do not know. But we know it is now on, and we should "continue" all the ministry of the Word ever entrusted to us.

## V

America lost one of its really great preachers in the passing of Dr. George W. Truett, pastor of the First Baptist Church of Dallas, Texas.

Dr. George W. Truett

Highly successful in his own church and holding the respect of his community, he could draw great crowds in any part of the country. He did not use tricks of advertising or sensational subjects to attract an audience. He made no attempt to appeal to the intellectual elite.

Dr. Truett was a heart preacher. Perhaps every preacher should be. Few in our congregations have trained minds, but multitudes have hungry hearts. This great preacher knew the people and their needs; but he also knew Christ was able and willing to meet those needs, and he constantly sought to bring Christ and the people together.

Our sympathy is extended to the family and to the church family. Both will greatly miss him.

## V

We would gently remind you of a fact stated several months ago. The end of October will bring the end of the tenth year of the writer's relationship to the Moody Bible Institute. If you do not know

### A Reminder

who the writer is, please look at the masthead, for the writer is editor-in-chief of the *MOODY MONTHLY* as well as Institute president.

At the opening of the year we ventured to request an even greater measure of interest on the part of our friends, in order that this tenth year may be the best of all—for the glory of the Lord. There are many things you can do to lend a hand. Tell your friends about the *MOODY MONTHLY*. Boost the Correspondence School. Place the Institute high on your prayer list.

There will be no public recognition of the end of this tenth year. We desire only to capitalize the event for the good of the work. The responsibilities of the Moody Bible Institute are increasing. The end of the war will bring a great influx of servicemen who will wish to prepare for Christian service.

Let this be a reminder of the appeal made months ago. What you are going to do in this tenth year, do now—and thank you for the added contribution you will make.

## V

There are many Christians operating stores of various kinds, who have been anxious to do something for the cause of Christ. If you have thirty-

### Attention, Store Keepers!

six inches of spare counter space, here is a fine ministry to be rendered.

Think of what it would mean to have an attractive display rack on your counter, holding 150 Moody Colportage books and displaying twenty-five varieties. A picture of the rack can be seen in the Moody Press announcement on page 21 of this issue.

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## V

Did you ever rejoice in the definiteness of Scripture? Many human documents are phrased in terms of "as it

### What the Bible Doesn't Say

were," "so to speak," "it may be assumed." The Bible, in simple but eloquent definiteness, declares, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

Not long ago we were reading a modern writer on a scientific theme, and it seemed as if every page carried at least one "probably." How sad our state as Christians if we were leaning on the broken reed of probability.

What if John 3:16 were written, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him probably would not perish, but probably would have everlasting life." Thank God the wavering and wobbling

(Continued on page 43)

# Christ

## The Executor of All future Judgments\*

By  
Rev. James M. Gray, D.D.

*Mixed up on the judgments? Here  
is teaching unsurpassed for clarity  
and Scripture interpretation*



**T**HE GREAT CLASSIC on the theme of future judgments is Christ's own words in John 5:28. He was meeting His enemies on the question of His equality with God, and after declaring such to be the fact, He confirmed it by an argument drawn from His divine knowledge, power, and authority.

As to His authority He said, "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father" (John 5: 22, 23).

As Dean Burgon puts it, there is an *original*, supreme, judicial power, and there is also a *derived* judicial power, i.e., a power given by commission.

Christ considered as God possesses the original power equally with the Father; but Christ considered as the Son of Man possesses the derived power as having received it from the Father. In this sense, judgment is the special, the peculiar, work of the Second Person of the Trinity, and is not shared by the Father or the Holy Spirit.

What a fitness there is in this, that He who was condemned by an unjust judgment, and who died for sinners, should have it as His peculiar office to judge the world!

A corresponding passage is found in Paul's words to the Athenians on Mar's Hill, where in God's name he commanded men everywhere to repent, "because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

The "day" which God hath thus appointed is not one of twenty-four hours merely, but a long period including, as

will appear, several distinct acts or scenes of judgment.

**T**HE FIRST OF THESE acts is recorded in II Corinthians 5:9-11, and is a judgment of Christian believers and of them only, which takes place when Christ comes into the air, and the Church, which is His body, is caught up in clouds to meet Him.

Possibly it may surprise some to learn of a judgment of Christian believers when we are so plainly taught, "There is therefore now no condemnation [judgment] to them which are in Christ Jesus" (Rom. 8:1). But the explanation is that this is not a judgment unto condemnation, but rather to determine the question of rewards. It does not take place until believers are already glorified with Christ, and have been made like Him. Hence it can in no wise be a judgment of their persons, but only of their deeds.

It is referred to more specifically in Paul's first letter to the Corinthians, where he says, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build on this foundation gold, silver, precious stones, wood, hay, stubble; every man's work [i.e., every believer's work, every man who has built on the true foundation] shall be made manifest; for the day shall declare it because it shall be revealed by fire: and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work [i.e., any believer's work] shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:11-15).

Recently I saw an interesting comment on these verses, which I should like to pass along. The author said that this is a judgment which assumes that we are God's sons, and only measures how far, in accordance with our standing and calling, we have walked; as a man now

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Photo by Lambert

regards the behavior of his own children because he is their father. And in that judgment by the Lord Jesus of all our works, we shall all heartily concur. We shall perceive where we failed, and what we allowed to hinder our full obedience to Him who saved us. And glad shall we be to see all those works of ours, which He could not accept, burned up, while all that He can reward He will. What a solemn warning it is, however, and what an urgent motive for every believer to order his daily life and conduct in accordance with His will!

It was stated that this judgment is scheduled for the time when we shall meet the Lord in the air, but this is not to say that He and we shall remain there in the air. That is our meeting place with the Lord, but not necessarily our abiding place. It serves as the location of the judgment and for the adjudication of our rewards of our places in the coming kingdom, but the meeting there is followed by the coming with Him to the earth.

Dr. John Lillie, the Presbyterian commentator, is to be credited with the discovery that there are only three other places in the New Testament where the phrase "to meet" is found as it is used in I Thessalonians 4. In all of them, the party who is met continues after the meeting to advance in the same direction in which he was moving previously.

**T**HIS LEADS US NATURALLY and easily to the second scene of judgment, which takes place on the earth, the object of which is the nation of Israel.

To one unfamiliar with the Bible and with God's broad scheme of redemption for the world, it may seem strange that a single nation from all the other nations should be thus singled out for special judgment. Especially so when that nation is identical with a race so few in numbers as compared with other races, and when it is at present, and has been for many centuries, without any abiding place of its own.

But Israel has a mission in God's plan of salvation for the world. He has not dealt with any other nation as with her. It is her disobedience and unfaithfulness heretofore which has prevented her from fulfilling that plan. But nevertheless, "the gifts and calling of God are without repentance" (Rom. 11:29). He has not changed His plan and will not change it.

The prophets are a unit that Israel will be restored to her land again. Great Britain and her allies are making this possible and even probable today. But this return will be in unbelief, so far as her acceptance of the Lord Jesus as her Messiah is concerned. In that attitude toward God she will in some degree re-establish her former state and her former worship. But her hour of tribulation, which is her hour of judgment, will then appear. All the prophets speak of it from Genesis to Revelation, from Moses to John.

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it," says Jeremiah (30:7).

Zechariah is very specific: "Behold, the day of the Lord cometh, and thy spoil

shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

We see also the person of the Judge here as in the former case, for it is written further, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives . . . And the Lord my God shall come, and all the saints with thee" (Zech. 14:1-5).

It is of this day and this judgment that Christ speaks: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:29-31).

**T**HE FOREGOING ALLUSION to all the tribes of the earth suggests the third scene of judgment, which also takes place on the earth, its object being the Gentile nations.

For its description we turn to the familiar prophecy of the sheep and the goats. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31-46).

The prevalent idea is that this is a description of the last judgment of all the quick and the dead, and that it synchronizes with the text in Revelation 20. But this is a mistake. We have here a judgment of the living Gentile nations, taking place on the earth some time after the second coming of Christ, which means some time during the Millennial Age, or the Day of the Lord. The date doubtless is early in that period, following Israel's tribulation, but possibly the judgment will cover considerable time and include several stages.

As confirming this, observe, first, that the word "nations" in the text is one that occurs more than a hundred times in the New Testament, and always with reference to living nations, i.e., those that are on the earth at the time to which the passage refers.

Observe, in the second place, that the hypothesis of such a judgment agrees with many other parts of the Bible. Isaiah's words are familiar: "Come near, ye nations, to hear; to harken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all



their armies: he hath utterly destroyed them, he hath delivered them to the slaughter" (Isa 34:1, 2). Similar predictions are found in Joel, Ezekiel, Zechariah, and Revelation.

Third, observe that there is not the slightest reference in this prophecy to a resurrection from the dead; and, as others have pointed out, this is an event of such importance as to most certainly be mentioned if our Lord had intended to include the dead as well as the living in this judgment.

Fourth, the decision between the two classes named, the sheep and the goats, leaves no room for doubt that all the dead, as mentioned in Revelation 20, are not in mind here.

That decision rests on the kindness shown by the one class and now shown by the other class, to "these my brethren," as Jesus calls them.

"These my brethren" is a third class altogether distinct from the other two. Professor J. T. Cooper, formerly of the Allegheny Seminary, says: "It requires no words to show that, not to mention infants, there are millions upon millions who have died, to whom these reasons would have been wholly inapplicable. What multitudes in the ages of the past have passed away who never heard of the name of Jesus, or His brethren!"

Fifth, observe that the form in which this judgment is presented is altogether distinct from that in Revelation 20. In that case, as we shall see, there is a formal trial, an opening of books and a judging out of the things written therein; but here there is nothing of the kind. Here there is a King, sitting on the throne of His glory, and calling up subjects, rebellious or obedient. On these is pronounced the sentence of punishment or reward, and in such a way as to presuppose their previous innocence or guilt.

All these features go to show that we are not dealing with the last judgment of Revelation 20, but that of the Gentile nations, especially with them among those nations which have shown kindness or failed to show kindness to the brethren of Jesus.

And who are these brethren of Jesus? We remember that He once said, "My brethren are these which hear the word of God, and do it" (Luke 8:21). But we are persuaded that here He is not using the word in that spiritual sense, but in the fleshly sense of Israel. We are persuaded that the words are to be taken in the light of Romans 9:5, where Paul says, that, as concerning the flesh, Christ came of the fathers, i.e., Abraham, Isaac, and Jacob.

In other words, this judgment of the living Gentile nations at Christ's second coming has an intimate relation to, and in a sense grows out of, the tribulation of Israel previously referred to. The Gentile nations have been an instrument of her tribulation in all the centuries, and never will they have troubled her more sorely than they will at the end time of this age. Then it is that the prince of Daniel 9, the beast of Revelation 13, will be at their head. The beast was taken, we are told, and with him the false prophet, and they two were cast alive into a lake of fire burning with brimstone.

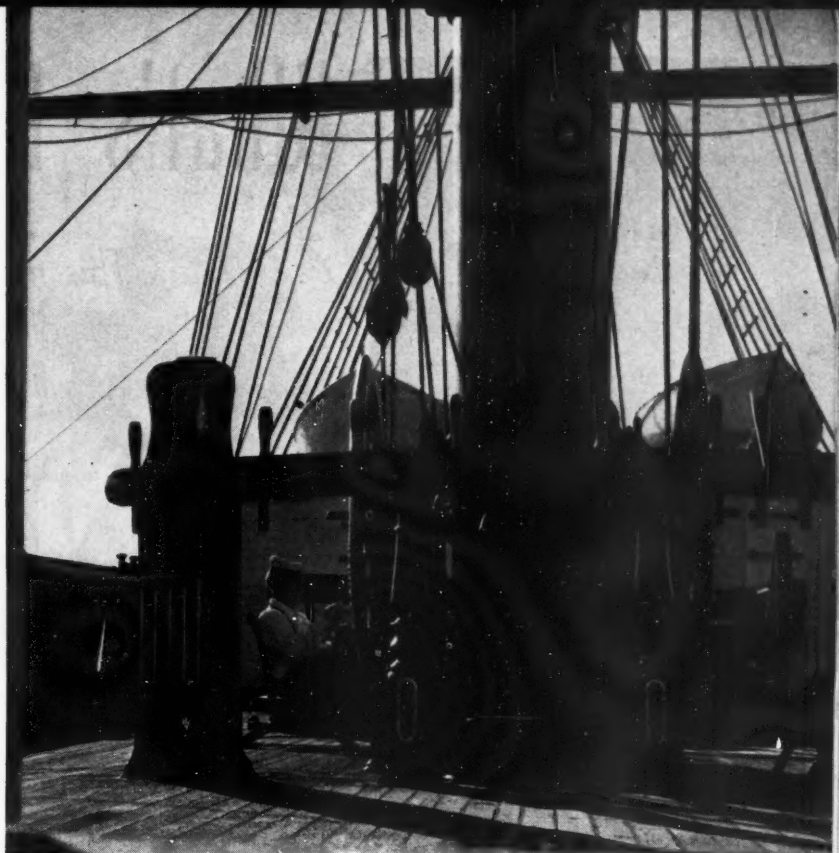


Photo by Kirkpatrick

As to the nations, you know the sequel. The sheep on the right hand of the King inherit the kingdom prepared for them from the foundations of the world, which is equivalent, as we are told later, to their entering upon eternal life; while the goats on His left hand go away into eternal punishment.

This indicates, by the way, that although we are dealing here with nations, yet nevertheless it is not simply in their collective or corporate capacity. The punishment, on the one hand, as well as the reward, on the other hand, seems to single out the individual.

**T**HIS BRINGS US TO THE FOURTH SCENE of judgment, which is that of Gog and Magog and the devil who deceived them, at the end of the Millennium.

"And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of them is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever" (Rev. 20:7-10).

While this is spoken of as the fourth judgment, yet as intimated at the begin-

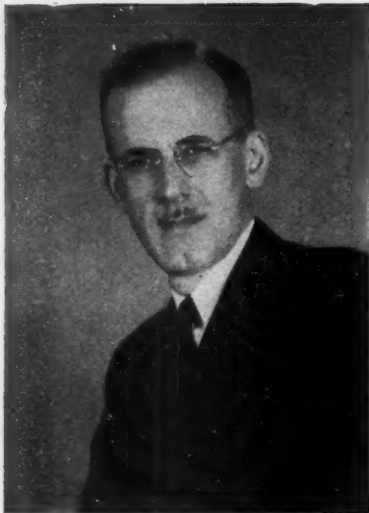
ning, "any one who desires a distinct view of the prophetic sequence of events, must grasp the thought that the whole millennial period is more or less a day of judgment, because in one sense or another, judgment characterizes it throughout. The eternal Judge is in no haste. Leisurely, and with class after class, His irrevocable work proceeds."

This loosing of Satan at the close of the thousand years, that he might tempt the millennial nations, seems to be absolutely necessary in God's plan. During the Millennial Age, men living on the earth will have every inducement to be godly, for everywhere evil will be repressed and righteousness rewarded. Still this favor shown to man must have its time of testing.

One interpreter remarks, if you have an employee who never robbed you, no praise is due him if he never had an opportunity. Therefore the question is, Will the beautiful and perfect rule of the righteous Judge be any exception to the ages that have preceded it? Will man be shown to be any better then, in his own nature, than he was before? The result shows that he will not.

Sir Edward Grey tells of a native African chief who protested to a British official against having to pay taxes. It was explained to him that they were used to keep order in the country so that men and women, and flocks and herds, and possessions of every tribe were safe, and that each could live in its own territory without fear. Thus the payment of taxes was for the good of all. But the effect

(Continued on page 32)



Mr. Tozer is pastor of the Christian and Missionary Alliance Church in Chicago.

# What's Behind Juvenile Delinquency

*This message cuts deeply into the complacency of Christian parents. It will hurt, but you must read it.*

and effect had seemed to make it inevitable.

**I**N ATTEMPTING TO CORRECT JUVENILE DELINQUENCY it would appear to be the wise thing to inquire into its origins. If the causes can be discovered and eliminated, the condition itself will tend to diminish. This is too apparent to need proof.

In making such an inquiry we older ones must beware the temptation to settle the whole business by simply denouncing the younger generation as a degenerate lot of worldlings. Our innate egotism, unless we set ourselves bravely to resist it, will lead us astray. Nothing is easier than to draw a glaring contrast between our righteous and middle-aged selves and the present wild and wicked generation, and nothing more indicative of inherent moral blindness than for us to attribute the whole tragic condition to what we vaguely call the spirit of the age, and so neatly duck out of any responsibility for it.

The curse does not come causeless. These modern youngsters who seem to have abandoned themselves to the flesh and the devil did not get that way all by themselves. They are the product of the generation preceding them. We dare not wash our hands of them. They are our own moral offspring, and they bear unmistakable if embarrassing traces of their paternity.

Bluntly stated, I believe that the alarming outbreak of wickedness among the young today is directly traceable to a previous delinquency among their elders. Abnormal conditions resulting from the war have done no more than to encourage its appearance; they have not of themselves caused it.

Many frankly non-Christian leaders in America in recent times have gone about deliberately to destroy the old standard of morals in society. They have done this by denying the validity of the Christian code of morals and by urging upon the public the acceptance of a new and less restricted way of living.

Removal of discipline from the schools, the corrupting influence of the Hollywood philosophy of life, the gradual breakup of the home, a wholesale falling off in church attendance—all these have contributed to the delinquency of youth. And every one of these things is the fault not of young people, but of adult men and

women who should have known better.

The disrespect, insolence, pride, and lawlessness of the younger generation today are a direct outgrowth of the teaching they have received in our schools and homes. Perhaps a more accurate way to put it would be to say that it is a direct result of the failure of the school and the home to teach the child anything morally positive.

The task of creating moral values for the youth of America has passed from the home to the school, the press, and the cinema. This being true, the outlook is pretty dismal, for the press is mostly pagan, the cinema is notoriously immoral, and the basic philosophy taught in the modern American school, in my opinion, makes directly for youthful delinquency. This is a serious charge, but I believe it can be substantiated.

**N**OW IT WOULD BE A PLEASANT TASK indeed to paint a charming picture of the Christian home, showing the child at its mother's knee, and to draw the uncritical conclusion that the influence of the Christian home today is wholly over on the side of God and righteousness. We would thus, by inference, place the total blame for juvenile delinquency upon the non-Christian public.

That would be pleasant, but it would not be honest, the facts being what they are. When thousands of young men and women walk out of Christian homes to join the world's parade of wickedness, there must be a reason for it. It is not enough to mutter darily about the spirit of the age. Something is back of this more sharply real than any vague spirit can be.

That scapegoat, the spirit of the age, is not a Bible term. It is simply an alibi and a retreat from responsibility. The fault lies with Christian parents. The influence of godly parents is one of the most potent forces in the world, and I believe that the failure of that influence is back of most cases of delinquency among young people who come from religious homes.

One mistake made by many Christian parents is to demand respect from their children instead of commanding it. The command, "Honor thy father and thy mother," first given to Moses on the fiery mount, and repeated fifteen hundred years later by the apostle Paul, is not an arbitrary demand laid upon a child with-

**T**HERE EXISTS IN AMERICA today a state of affairs so dangerous as to threaten the stability of our social structure, and so widespread that it is receiving the anxious attention of law enforcing agencies, from J. Edgar Hoover down to the corner policeman.

I refer to the present epidemic of juvenile delinquency. By definition it is simply evil conduct among young people carried to such extremes as to be injurious to the total life of the nation.

Delinquency itself is not a new thing, the term being nothing more than a five-dollar word for sin. It is moral failure, omission of duty, violation of right rules of conduct.

Bible preachers have grappled with it for hundreds of years, and have preached for its remedy repentance, the blood of Christ, and the renewing of the Holy Spirit. This preachment has been received coldly for the last few years by many educators. They have objected to its stern condemnation of wickedness, and have taught instead the right to practice uninhibited conduct and to exercise unhindered freedom of choice in the matter of morals.

It is an ironic fact that many progressive way-showers who formerly scorned old-fashioned Bible preaching and advocated moral experimentation are now so badly frightened by the genie they so foolishly uncorked that they are calling on the parsons to help get him back into the bottle again. And well they might, for he has grown too large and too active to be handled by the school teachers and the truant officers.

Now, it is contrary to reason to assume that this alarming condition has appeared suddenly out of a vacuum without origin and without antecedent. Things just do not happen that way. The seeds of this evil were planted by someone somewhere, and the grim harvest we are reaping should not have been a surprise. Indeed, by some social prophets it has not been unexpected; the law of cause

# Child Delinquency?

By  
Rev. A. W. Tozer



By Harmon

out regard to conditions.

Respect is called forth by character and conduct, and the command would seem to imply that the parents honestly deserved it. It is scarcely to be thought that a child should be held accountable to feel respect for a parent whose life and character not only does not call for it, but actually makes it impossible. God is not here requiring hypocrisy from any child. It seems quite clear that when He gave the command to honor our parents, He expected them to be honorable and upright persons.

Again, children are sometimes hindered from coming into the fold by plain selfishness on the part of the parents. Many parents consider their children their own personal property, much the same as they do a house or an automobile. They consider them simply extensions of their own personalities, and have no patience with any independence of choice on the part of the children.

It happens sometimes that a particularly bright child is paraded shamelessly before the public, the vain parents taking all the bows and claiming all the credit, beaming and strutting in their offspring's borrowed light. The child, after a while, becomes aware of this and a resentment is born which may later blossom into downright rebellion.

Other fathers and mothers are given to domineering their growing children. It is not that they demand obedience merely, but they impose their arbitrary wills without reason, forcing their defenseless little ones to accept their slightest whim as the very will of God. We have all seen such parents playing the little bully toward their children, imposing [in the name of the Lord, unfortunately] their miniature dictatorship over the household with a high and mighty hand. I have seen this sort of thing pass for discipline, when all the time it was evident that the parents were simply try-

ing to compensate for some secret frustration by acting king and queen for a day.

It is too bad that under such circumstances the next generation must be the victims. The child is weak and economically dependent; he can do nothing now. But such parents as these may search out the visiting evangelist in some not very distant day and request prayer for "a rebellious son who is breaking my heart."

SOME CHRISTIANS HAVE ALIENATED their growing sons and daughters by constantly finding fault with them. The merest trifles of childish omission are magnified into serious offenses and the boy or girl is nagged day and night. Such parents tell themselves that they are not going to raise a family of uncorrected children. They remember Eli! Maybe so, but a keen analyst is likely to suspect that they are simply relieving their natural peevishness at the expense of their children—and be it said, at the expense of their children's future. Delinquency gets its start in such evil soil.

Ingratitude is another sin often found among Christian parents, a sin which they afterward pay for in hours of sorrow over children gone astray. We should remember that our children are separate personalities wholly apart from us, and that we should accord them the same courtesies as we show to any one else.

It is not hard to keep the average child happy if we remember to grant him praise where and when praise is actually due. That strange phenomenon observed in many homes, where the growing son will sulk and stall when asked to do some chore around the house, but will go next door and work like a trooper for half a day for nothing, may be the result of the two different attitudes shown toward his efforts in the two homes. The neighbor

considers him a human being and expresses his pleasure at his good work. The parents often take him for granted and say nothing.

Then there are parents who are not above taking advantage of the love of a difficult child to secure obedience to their own willful and unreasonable desires. Such parents impose their will upon their offspring by means of tantrums, made for the time to appear as deep suffering for Jesus' sake. This is a sin practiced by too many Christian mothers. Let the child but rebel against the arbitrary authority of such a woman, and she will immediately throw a fainting fit or go into a spell of uncontrollable weeping, all the while murmuring tender religious phrases to impress the young rebel with her saintliness. That she is not sincere is evidenced by the fact that if the spell does not work, she may fly into a very unsaintly rage five minutes later. But while it lasts, it is number one trick in her repertoire of unfair tactics for bringing her child under.

For a child caught in such a trap I see little hope. In his sullen despair, torn between pity and rage, he is brought to a state where reason is out of the question. He feels that he must indeed be a vile and loathsome creature to cause his mother such pain and sorrow, yet at the same time he has a deep-rooted feeling that there is something terribly cruel and unfair about his mother's conduct. The result is likely to be a complete revulsion of soul from everything associated with religion. Such a young person often turns up among the delinquents.

TO SUM UP, JUVENILE DELINQUENCY is the direct consequence of delinquency among responsible adults. The chickens are coming home to roost, and the ones who are to blame for the whole  
(Continued on page 21)



# Sound the Trumpet!

BY VANCE HAVNER\*



Here is a blast that should blow many Christians out of their easy chairs of indifference



the Lord would do neither good nor evil. Our Lord characterized the Laodiceans as nauseating Him with their lukewarmness, being neither cold nor hot.

Today a soft, smooth, pleasant, "good Lord, good devil" attitude has become popular, appearing so good that it seems a shame to condemn it. Those who do see the wolf in sheep's clothing are dubbed Pharisees and are promptly given a dressing down from the text, "Judge not that ye be not judged."

This "God's-in-His-heaven-all's-right-with-the-world" spirit makes much of tolerance and capitalizes on that bitterness among fundamentalists which has led someone to say that the modernists are arid while the fundamentalists are acrid. Thus the devil creeps in disguised as an angel of light with an anesthetic to dull the sensibilities of the saints while he gets ready for a major operation. While we deplore the faults of the fundamentalists, let us not be duped by something else infinitely worse.

This trickery shows up in many book reviews. In a religious periodical a sound book is given honorable mention. And in the next paragraph a liberal volume is favorably considered! Nothing is bad, everything is good. And with a tra-la-la, black and white are smeared into a smudge of indefinite gray. Nothing matters, it makes no difference what we believe, so long as everybody is in good humor!

It looks fine, but it is the deadliest poison in the devil's stock that nothing is worth contending for. The great Church bodies grew out of conflicts where men dared to contend over convictions worth living and dying for. They made mistakes, of course; but they never made the fatal mistake of deciding that nothing justified "stooping to controversy."

Let us not be deceived by this prophetic

syng of smooth things, this spreading of cold cream on cancers, this new attitude more anxious to breathe the atmosphere of a university than the spirit of the prophets. This itch to keep up with "trends" and avoid controversy has spoiled more than one preacher who started out declaring the whole counsel of God and wound up entertaining the Athenians.

This modern strategy of flanking movement instead of frontal assault had a representative long ago in the day of Luther. Erasmus was a clever, brilliant intellect, but it was not easy to put your finger on him. A biographer of Luther says:

"He [Luther] dwells on the ingenious carefulness of Erasmus to avoid decisive utterance, attempting always to shade down his Yes till it is almost a No, and to burnish up his No until it might almost pass for a Yes. Erasmus is a Proteus. He is an eel. He tries to walk on eggs without breaking them. He advances on argumentative lines until the conclusion is in sight, and then sidles off without reaching it."

Joseph Parker, commenting on Esther pointing out Haman, says:

"Definite statements are manageable, but vague charges are never to be entertained. He is always a false accuser who makes a general charge; he is a learned false witness skilled and cunning who says he will not go into the case; he will say nothing about it; he thinks it better to hold his tongue. Would God his tongue had been cut when he said that! He has said more by not saying, than if he had told the truth. The lesson of this incident is that we are to lift the index finger, point to the enemy and name him. No man makes progress who deals in generalities."

CERTAINLY IT WERE BETTER to be on the wrong side of the fence than on the fence. Lukewarm is worse than cold or hot. One is not half so afraid of downright skeptics, atheists, and infidels as of these now-you-see-it-and-now-you-don't chameleons who change color to suit every background. Anyone can drift; it takes a live fish to go upstream.

In his day, A. J. Gordon said:

"You never find men backsliding into orthodoxy; you never find men drifting into higher Calvinism, and you never will till you find water running uphill or

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*For if the trumpet give an uncertain sound, who shall prepare himself to the battle?—I Corinthians 14:8*

*Lift up thy voice like a trumpet.—Isaiah 58:1*

IT IS A DAY OF TRUMPETS with an uncertain sound. Perhaps we should not dignify some of the voices we hear by calling them trumpets; they are really in the piccolo class. Anyway, it is a time of hazy uncertainty and foggy indefiniteness, of half-truths and vague generalizations. There is a lot of wind and not much rain.

The professing Church has caught the spirit of the age. The prophet Zephaniah described the take-it-easy Jerusalemites of his day as settled on their lees, saying

iron floating upward in air. On the contrary, one has to get into this kind of faith trampling on pride and self-esteem and holding himself rigidly to that conviction which is hardest to receive, that human nature is naturally depraved and that God is righteously holy and must punish sin. If one gets tired of believing this, he has only to shut his eyes and slide, and by the simple gravitation of human nature he lands among the liberals as certainly as a stone loosed from the mountainside lands in the valley."

Liberals are usually people who grew tired of believing the great old verities and took the easier road, which is hardest after all. Why can't they see that they exchange bread for a stone?

A church periodical, commenting on the growth of new sects and isms, says: "The answer is not far to seek. We find it in the two tendencies in the denominations to be highbrow and liberal. Weak theology and highfalutin ways have alienated plain people who want real food for the soul put down low enough for the average to reach it."

Recently I made my way in a city on Sunday night past church after church costing thousands upon thousands of dollars, every one of them dark and empty, while thousands of soldiers walked the streets, to say nothing of the other multitudes without Christ. We have not only given the devil Saturday night but Sunday night for good measure! These churches are empty because they no longer sound the trumpet of a definite and positive message. There is an uncertain sound and no one prepares for battle.

**W**E NEED A TRUMPET BLAST ON the exceeding sinfulness of sin. One does not hear "Amazing Grace" sung with the fervor of other days, even in the South, and one reason may be that we do not know much about that line, "Twas grace that taught my heart to fear." There is no fear of God before our eyes. We have lost the sense of God's holiness and our sinfulness. They go together, for it was when Isaiah saw the Lord that he cried, "Woe is me!"

The Bible begins with God. The gospel begins with God. John 3:16 begins with God. A true understanding of grace begins with the fact that God is holy and cannot look upon sin; and that we are punished not only by our sins but for them.

Too long has God been pictured as a tolerant, easy-going great uncle trotting us upon His knee in sweet indulgence. "Knowing the terror of the Lord," Paul persuaded men, and along with the goodness of God he preached His severity.

Our fathers wept at the mourners' bench. Of course there was no virtue in the bench, but at least sin was bad enough in those days to cry over. Now that it has become merely "arrested development" and "immaturity," no wonder men do not fear its consequences.

But if we regard it lightly, God does not so regard it, and we need old-fashioned preaching on a holy God, a broken law, a sinful race, a certain judgment, and a burning hell.

We need a trumpet blast on the abundant sufficiency of the gospel. God has done something about our sins! We are not here to lament what the world has come to, but to proclaim who has come to the world.

Christ died and rose! Believe and live! It is not a secret to be hidden, but a story to be heralded. It is a finished work, and we are saved by grace through faith. Jesus paid it all, and if He paid it all, He paid it all. The dying thief could not work for Jesus, for his hands were nailed to the cross; he could not run for Jesus, for his feet were fastened to that tree; he could not live for Jesus, for he was dying. He could only believe, and so can we.

*"The dying thief rejoiced to see  
That fountain in his day;  
And there may [we], though vile as he,  
Wash all [our] sins away."*

**W**E NEED A TRUMPET BLAST ON the scriptural call to godly living. Jesus paid it all for salvation, but all to Him we owe in service. Here a grievous evil appears in many sound churches. Grace cannot be preached too much, but it can be preached in such a way as to create the impression that salvation is a life insurance policy for the soul that may be tucked away in our trunk, while we live more or less as we please.

But it isn't an insurance policy, it is a life. We are saved by faith without works, but it is a faith that works. The ungodly living of thousands of professed Christians proclaims that they have missed the bus somewhere. We are not to sit with folded hands saying, "The Lord knoweth them that are his," and forget that the verse adds, "Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19). We are saved apart from works, but we are created unto good works.

It is true that we are saved by simply believing, but the Scriptures go to great lengths to make it plain that this faith is not merely nodding the head to a catechism. It is faith that is in earnest; that gives diligence to make calling and election sure; that strives to enter in at the strait gate; that works out salvation with fear and trembling; that takes his yoke and learns; that labors to enter into His rest.

From the moment we are saved, the Christian life should engage our thought and attention. There are those who study the meaning of the fourth toe on the right foot of some prophetic beast who never move a foot of their own in service; who study the dispensations but never dispense anything. The well-known indifference and complacency of church members is a scandal to the cause and an insult to Christ. If we say that we abide in Him, we ought to walk as He walked.

There ought to be plain, pointed preaching on the sins of the saints. Finney had a sermon on "How to Preach So as to Convert Nobody," and one suggestion was, "Denounce sin in the abstract, but make no allusions to the sins of the present audience."

Said Hall, the great English preacher: "Be not afraid of devoting whole sermons

to particular parts of moral conduct and religious duty. To preach against sin in general without descending to particulars may lead many to complain of the evil of their hearts, while at the same time they are awfully inattentive to the evil of their conduct."

We need a call to vital godliness; to walk in the light; to put off the works of darkness; to put on the Lord Jesus Christ and make no provision for the flesh; to pass the time of our sojourning here in fear; to walk worthy of our vocation; to present our bodies a living sacrifice; for if we speak of Him "whose we are," we ought to be able to add, "whom we serve."

Finally, we need a trumpet blast on the blessed hope of our Lord's return. There are those who say, "I believe it, but I don't talk about it." Such people don't believe it. You can't believe anything as big as that and not talk about it. Anything so important as to be on almost every page of the New Testament was not meant to be kept quiet. If it is in the heart it will get out through the lips.

I am not ashamed of anything God has told us in His Word. When my eyes were opened to the Lord's return, they were opened to a lot of other things. When you get the right perspective on where you're going, you get a clearer view of where you are. No doctrine brings its own blessing alone. A deep experience with one great doctrine will add color and taste to all the other doctrines.

**O**UR LORD IS PICTURED as sitting at God's right hand "from henceforth expecting till his enemies be made his footstool" (Heb. 10:12, 13). You and I share that expectation. Old Simeon waited for the consolation of Israel, and Anna spoke of Him to all them that looked for redemption in Jerusalem. They looked for His advent in grace; we look for His advent in glory. Right has often been on the scaffold, wrong on the throne, but our expectation is unto Him. It is as certain as that spring follows winter and day follows night that

*"Jesus shall reign where'er the sun  
Doth his successive journeys run."*

But while He is expecting to return, He is also expecting something of us. He  
(Continued on page 47)



## In the Dust

By Max I. Reich, D.D.

Keep in the dust, so shalt thou see  
What grace God will bestow on thee.

Wouldst thou avoid the tempter's dart?  
Then never from the dust depart.

Those in the dust will never fall;  
It is the safest place of all.

The penitent in dust shall find  
How God keeps peaceful, heart and mind.

Their restlessness is sweetly hushed  
In those whose home is in the dust.

And from the dust they will arise  
To live with Christ in Paradise.

# After the War, What?

by  
Chaplain Gilbert Johnstone



Lambert Photo



Chaplain Johnstone's message was delivered to men of the armed forces in New Guinea.

**W**HEN THE WAR IS CONCLUDED and the men return home, what economic, social, and spiritual problems will face them, and which of these is the most important and should be considered first?

**O**NE OF OUR POSTWAR PROBLEMS is economic rehabilitation. Ten million men trained to fight and now serving in the armed forces, and more than forty million people trained in preparing and supplying instruments of war, will all be out of a job. Fifty million unemployed is a vast figure; therefore the country foreseeing the need has formed a board to study the problem.

Another problem is social rehabilitation. Homes have been broken by husbands being separated from their wives and children; sons and daughters from their parents, and during the course of over three years of war this has caused quite a social problem. The wife has had to exercise the position of both father and mother to the children, who were quite small when father left but are now attending school; or were in grade school and now have advanced into high school, or from high school into college. Perhaps

that young boy is now serving in the armed forces with his father.

Things will not be exactly the same at home when father returns, nor will he be the same when the folks welcome him home. Those young men who were but boys when they left have seen the ravages of war, and in a very short time have become mature men. There will be streaks of gray in the hair and extra lines on the faces of the parents. Lives will be changed, attitudes will be different, and homes will be new places.

Here again, we have seen the foresight of our leaders who have set up boards whose objective is to carefully study the problem and present the workable solution.

**B**UT THERE IS ANOTHER PROBLEM which is far greater than many of us think, that is the spiritual problem. The folks at home have been so busy working long hours in war plants and other fields connected with the war, that when Sunday morning has come there has been no time for church. They have tried to catch up on needed rest, and it has been the only day left for recreation. A feeling of independence has come with no need for dependence upon God. All of this has very serious consequences.

When I was pastor of a church prior to entering the service, one of my young men came home on furlough. Although he arrived home late on Saturday night, he was at church the next morning. And his mother, father, and sister, who had not been to church for months, were with him. They said afterward that the soldier son had "dragged" them out. This was repeated two more Sundays while he was home, but when he returned to his post, the folks stopped coming to church. Why? You answer it. This is a typical example of what is happening in many churches today.

I received a letter the other day which called to my attention that a beautiful

Moody Monthly



church I know, which seats nearly fifteen hundred people, had an attendance at one morning worship service of only seventy-five people. There is something vastly wrong. In all fairness to some of my fellow pastors, I must say that there are some who have seen this problem and have grappled with it, and many have had great success, but they are too few in number for the vastness of the problem. I am inclined to say that when the men come home from the war there will be deplorable spiritual conditions.

But what of the men already in service? Here again is a problem. Many a Sunday school and church boy now no

forces will be a big factor in the economic and social readjustments to be made. They will have to work it out, and they will have to pit their mental and physical strength to accomplish the great needs. Added to this is my firm conviction that the men of the armed forces are going to have to take the reins of spiritual readjustment and set the country right.

What will be the use of all this war effort if America does not come out stronger for God? The economic and social readjustments needed are great, but they will be more easily solved as America first adjusts her spiritual conditions. Spirituality creates a "love thy

swered your ardent prayers; the God who has protected you that He may send you home. It is you who are receiving the call.

Paul was aware of the message to be preached—"to preach the gospel unto them." "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). No philosophical dissertation, no political adjustment, no process of education, no psychological laboratory experimenting, but the preaching of the gospel of our Lord Jesus Christ. That which has withstood the ravages of time, that has turned the world upside down, that has mended broken homes and made enemies clasp each other in a brotherly embrace, the gospel of Jesus Christ.

*They withstood the evil* (Acts 16:16-40). Yes, they had heard the urgent call, they had answered by going to the right place and the right people, but all was not easy sailing. If it were just resorting by the river where prayer was wont to be made, it would be glorious; but evil is present everywhere.

We see it first in a people possessed by the devil, the white slavery of its day; a people possessed, who counted their lives of not much good to themselves and sold them to masters; a people who ran after sin in all its hideousness; a people who willfully said, "Get thee behind me, God," and went in the way of the devil.

How can we face such a people as we meet them on our return home? Do as Paul did, not saying, "The situation is deplorable and what can I do?" but a firm, bold and fearless, "I command thee in the name of Jesus Christ to come out of her." That is our answer, a firm, bold, and fearless presentation of Christ who can dispel all sin.

Next, Paul withstood the evil in the masters who controlled the sin. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world" (Eph. 6:12)—men and women who sponsor places of vice, sin, and degradation.

Young men of the armed forces, I call on you to fight these masters of sin. Fight them in the name of God. No matter if they draw you into the market places, or if they haul you before magistrates, or if they say slanderous things against you, or if they seek to stir the multitude against you, I call on you to fight.

Did you ever realize that the sponsors of sin are usually not young people? Where can you find a young man who is a saloonkeeper? Where do you find young men or young women who control the roadhouses of America, the night clubs of our cities, or the houses of vice? They are all controlled by the youth of a previous generation. Rise up against these who are seeking by every device of their father the devil to degrade our generation.

Notice next that Paul and Silas withstood the evil of the masters who consigned them to imprisonment. It is not easy to get rid of the earnest men of God. God will not be hushed. God will conquer as He gains the strength and fearlessness of all of us who are going back to conquer sin in America. Our voice

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## This chaplain's appeal to "G.I. Joe" to be spiritually ready, forcibly reminds us at home that we are not ready. There is a challenge in this straightforward talk.

longer attends service, because he has allowed himself to slip. But many other servicemen who did not know Christ as Saviour, through the untiring efforts of chaplains who have preached the unsearchable riches of Christ, have found a new relationship. The "old things are passed away, behold all things have become new."

One man told me after I had pointed him to Christ and he had accepted Him as Saviour, "This is going to slay my people, as this could happen to anyone but me."

Then there is the serviceman who is a Christian and still lives the Christian life in the service, who has found that in many serious situations he has been drawn nearer to God, depending on Him for wisdom and guidance.

Is there as serious an effort to prepare for spiritual adjustments after the war as for economic and social adjustments? Is there being formed, by the great Christian men of the age, a unified effort of the churches to create workable spiritual adjustments? Yes, we have conferences on a just and durable peace; but are we being carried further than just mere talk?

I once attended a conference at the Moody Bible Institute in Chicago where one of the speakers said with boldness, "The expenditure of money, time, and effort to make this great conference will be utterly wasted if we don't put into practice the things learned here, and show by our changed lives the great spiritual blessings we have received here."

Conferences, conferences; talk, talk! What do they amount to? Is it, "Didn't we have a wonderful time of blessing," and then the folding of the hands in sleep? Or is it, "I am convicted and made aware of the great problem. What can I do about it?" and when the solution is found put it into practice.

All this leads me to make this my firm conviction, that the men of the armed

neighbor as thyself" complex; therefore, a "cup of cold water in my name," the economic adjustment; and "He was not ashamed to call them brethren," the social adjustment.

**I** THEREFORE GIVE THIS CALL to all the men of the armed forces. America is standing with outstretched arms and saying to us, "Come over and help us."

Notice how Paul and his friends answered the call as it came from Macedonia, and how they overcame the enemies of the Cross.

*They answered the call* (Acts 16:10-15). They were aware of the urgency of the call, as the word "immediately" denotes their action. Not until a more convenient season, but *now* the need must be met; *now*, when we see hundreds and thousands dying every day without Christ; *now*, when we see the urgency of the need before it is too late.

Paul and his companions were aware of the place to go. Macedonia was the place, and they endeavored to go there immediately. Where is the place of our call? Is it not to the America we love? Is it not among our own people who are dying spiritually?

They say that among the armed forces of America is the greatest missionary field of the present day, and that is true. But I assure you that if lethargy continues among the folks of America, our homeland is going to be the greatest missionary field at the end of the war.

Those early missionaries were aware of the One who had called: "Assuredly gathering that the Lord had called us." This is no whim or fancy of man, it is the urgent call of God, who would have all men come to a knowledge of the truth. Yes, how "shall they hear without a preacher, and how shall they preach except they be sent?"

God is calling you, men of the armed forces, the God who has heard and an-



Miss Moody trained at the Moody Bible Institute and served with the Africa Inland Mission in Kenya Colony for more than ten years. At present she is teaching in the Winnipeg Bible Institute.

# Wherefore Did Ye Doubt?

*By Margaret Moody*

**Having a hard time trusting God? Here is a powerful stimulant for your faith**

**G**LADYS HAD WORKED HARD throughout the years of college and hospital training. She had won a medal and after graduation had received an excellent appointment. She was only twenty-one and the supervisors expected her to reach the top of the nursing profession. Her parents were proud of her and glad to have her help in the expenses of the home.

The other nurses teased her about being strait-laced, but they admired her ability and good looks. Those who knew her best loved her dearly, for she was so unselfish and full of fun. But Gladys had something hidden in her heart that none of those who worked with her could understand.

For several years she had been praying that God would reveal His plan for her life; that He would prevent her from making any decision that would hinder the fulfillment of that plan. He who knows so well how to speak to the listening human heart had revealed that He wanted her in Central Africa as a missionary. For this purpose she had been

training, and now the time had come to make the break. She knew that some of her friends would think her insane, that her father would be definitely opposed to her going, and that a sword would pierce through her mother's heart also; but resolutely she took the first step.

She wrote to a well known society working in Africa and offered her services. They replied that they preferred married couples. Then she wrote to an interdenominational faith mission. They advised her to meet members of the board and missionaries home on furlough, and, since she had had no Bible training, to take a Bible and missionary course in preparation for work in Africa.

At first she was rather surprised, but now, after many years in the work, she knows that a mission secretary must be cautious in answering the first letter from an unknown candidate. Some volunteer to gratify a passing emotion, some want merely to follow a friend to the field. Others understand nothing of what is involved in foreign missionary service and are in search of adventure, or being unhappy at home would like to travel. What a tragedy when anyone with such motives as these gets out to a heathen

country as Christ's representative!

It seemed strange that the mission should advise Gladys to go to — for a Bible course. She had a friend there, and he had often written her to come. They had worked together Sundays and several nights a week in a little mission hall. A chartered accountant, Ian had seen the need for trained workers in their own community and had therefore taken a year's leave of absence from his job to go to Bible school. He was delighted when he heard that Gladys was coming too.

Two years passed, and they were both graduating. Gladys was then an accepted candidate of the African mission, getting ready to sail with the next party. The Lord had been leading her on step by step, and she was sure she had made no mistake.

One important development, however, had changed the whole situation. Ian had been called to minister in the large evangelical church where they both had been members. It was a great opportunity and an honor that he had never dreamed of. His salary was to start at three hundred dollars a month, and he wanted Gladys to marry him and return with him to serve the Lord in their own home town, where they were both well known and loved.

By this time Ian had become an essential part of her life. She had long realized that the day of decision must come, but she had put it off, hoping that somehow the loving Saviour, who had brought them together, would make it possible for her to have Ian and go to Africa too. Yet she knew that he was not greatly interested in foreign missions.

So Gladys went through her second great spiritual crisis. Night after night



she cried to God to prevent her making any mistake, and day by day she avoided giving Ian her answer. He was so delighted at his wonderful good fortune that he just took for granted that Gladys would give up her missionary plans.

After graduation Ian went to a conference for the deepening of the spiritual life. Gladys prayed for courage to tell him that she was called of God for service in Africa and must go, no matter what the cost. Her heavy heart and weary mind found rest in the promise, "I will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

Then she met a friend who had just returned from the conference. He told her that Ian was going through the fires of testing; that he was unable to eat or sleep because of the conviction that God wanted him to leave everything and go into foreign mission work. His eyes had been opened to the need in heathen lands and to his own responsibility, by contact with an enthusiastic missionary, who in spite of ill health was longing to get back to the field. Gladys wept for joy when she heard, and whispered to herself, "O thou of little faith, wherefore didst thou doubt?"

But Ian was sick at heart, afraid now to marry. For how could anyone living by the free will offerings of God's people ever hope to establish a home? How could a pioneer missionary in a heathen land ever bring up a family? No, he must set his face to live a life of loneliness and sacrifice.

Gladys, having won her own battle, was now able to strengthen and comfort him. Had God not promised that whosoever believeth in Him shall not be ashamed? Was not His guarantee more reliable than that of any business firm? Kneeling they read together, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time . . . with persecutions; and in the world to come eternal life" (Mark 10:29, 30). They determined to act on this promise and to rest in the faithfulness of God.

**T**HIRTY YEARS HAVE PASSED since that night when they passed through the valley of decision, and they both marvel to see how literally that promise has been fulfilled. God has given them houses and lands, for throughout a large province of the Belgian Congo they are made welcome wherever they go, and in England and America many homes are open to them, not only for their own sakes, but because they are ambassadors of Christ. As for brothers and sisters and children, hundreds of Congo Christians owe their new life in Christ to them and love them with a love of which the world knows nothing.

Of course, there have been tribulations throughout these years, and often they have reminded each other, that these were in the contract, too (II Tim. 3:12). But the darkest hour Ian remembers was

because of his own lack of faith.

It was a year after their second son was born, during the first World War. The weather had been unbearably dry and hot. The whole district was suffering from famine, and they had both suffered from malaria. The children were pale and undernourished. The missionaries had been praying much for funds to take them home on furlough, and for someone to carry on the work. Meanwhile they needed many things—household articles, food, clothing, medicines. All around them were sick and destitute natives whom they longed to help.

Their home church had been sending them fifty dollars a month quite regularly, but now their allowances were long overdue. Ian decided to send a runner across to the post office to see whether any mail had come. It took the boy two days to cover the sixty miles, and then what did he bring? A bill for kerosene, a bill for drugs from South Africa, and two precious letters from home. One was from their church. But there was no check in it; only a statement that because of increased expenses and war conditions they would be unable to send out the usual missionary allowances that quarter. The other was from Ian's brother, complaining about the shortage of a few American luxuries, and telling how he had bought a new summer cottage for his family, since pleasure driving was restricted.

They went to the table with heavy hearts, and Gladys said, "I am sorry there is nothing but corn mush again today. There does not seem to be a decent vegetable left in the garden. I guess you will have to go hunting again and get us some wild meat. The broth is so good for the children."

Ian was choking, thinking of what might have been. He left the table and went out into the bush. There, where no inquisitive native could see him, he flung himself down on the dry, dusty earth and sobbed out all the bitterness of his heart. "Increased expenses! Probably choir gowns, or decorating, or printing of programs, or soloists' salaries! Why can't they see that this work is of far greater importance? They were willing to give me three hundred dollars a month if I had stayed there to preach to them; but out here where I reach infinitely more people . . . It isn't fair! I wouldn't care for myself, but how about Gladys and the children? Why should they suffer? Why should these African Christians starve and have no one to help them in illness, when the most useless loafer at home can get free hospital treatment and clothes and food for his family? Oh, why? Why?"

Jehovah, the Healer, bent low over His weary servant and poured oil on his wounds and strengthened him, and set him upon his feet, saying gently, "O man, greatly beloved, fear not. Peace be unto thee. Be strong, yea, be strong. Blessed are they that are not offended in me. Trust in the Lord; so shalt thou dwell in the land, and verily thou shalt be fed."

**T**HE DARKEST EXPERIENCE GLADYS REMEMBERS, in looking back over those happy years, was parting with her beloved sons when she had to leave them at school while she and her husband returned to the field after their second furlough. The world and his "wife" advised Ian to go into business and provide for the future, now that he had surely

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Page 16—Stanleyville, the capital city of the eastern province of Belgian Congo. Below—A fine study of the types of Negroes employed in the open pit copper mines in Katanga, southeastern section of the Belgian Congo. Photos by Galloway.





**T**HIS VERSE is usually quoted as a promise which may be claimed at will. But a careful study of the context will show that it is a diploma which can be earned by Christians only after satisfactorily completing a course of study in the practical "University of Hard Knocks," under the tutorship of the Holy Spirit.

The condition of matriculation in this university is *absolute surrender* of all that we are and have to the will of God, and the textbooks are the Holy Scriptures and providential dealings.

In the same chapter the apostle says: "I have learned, in whatsoever state I am, therewith to be content" (v. 11); and "Everywhere and in all things I am instructed" (v. 12). "I have learned," "I am instructed." This is the language of the schoolroom. The words suggest a long process of assiduous application of oneself to certain subjects; of going through certain experiences, before reaching the place of being able to say, "I can do all things through Christ which strengtheneth me."

The process of learning is not pleasant to the human taste. How often we wished during our school days that we could put the textbook under our pillow for the night and awake in the morning with the lessons fully absorbed by our minds and all ready for recitation. But those wishes were never gratified. We had to dig. We had to concentrate. We had to forego many pleasures. We had to work.

We need not enter here into the somewhat abstruse delineation of the laws of learning presented by psychologists, such as the law of exercise, of effect, of association, and of combination; nor the sub-laws of frequency, recency, and intensity. It is clear that before Paul could say, "I can do all things through Christ which strengtheneth me," he had to learn. He had to be instructed. And so, fellow believers, before we can rightly claim this verse we need to learn and be instructed like Paul. God has a course prescribed for everyone of His children through faith in the Lord Jesus. He desires to bring us to graduation day, but the process of learning must precede it.

**S**OME OF THE LESSONS IN THIS SCHOOL are more difficult than others. Some of the experiences are more severe than others. What is difficult for one may not be difficult for another.

*"Some through the waters, some  
through the flood,  
Some through the fire, but all  
through the blood;  
Some through great sorrow, but God  
gives a song  
In the night season and all the day  
long."*

Paul had learned some things before he reached the thirteenth verse. He had learned how to be abased, to live in humble circumstances, to be poor. Some of us may be bewildered this very moment at the way we are being led. The lesson before us is difficult. We cannot understand it. Our attitude should change to thanksgiving by knowing this divine principle.

Are we being humiliated beyond words?

# The Secret of Christian Omnipotence

By Rev. W. A. Haggai

*I can do all things through Christ which strengtheneth me.—Philippians 4:13.*



Mr. Haggai is pastor of the Brookville Baptist Church, Holbrook, Mass. Many of his young people are training for definite Christian service.

Very well. We have asked God to make us humble and He is doing that very thing. The fact that we feel humiliated proves that we are not humble. Humble people are never humiliated. Paul learned to be humiliated, and so he could do that through Christ who strengthened him.

Paul learned how to abound, to live in prosperity and flourish. This is as hard a lesson to learn as the other, perhaps harder. Agur prayed that he might not be rich, lest he deny God (Prov. 30:8, 9). A life of comfort and ease is very dangerous. Paul learned how to go through that also.

He learned how to be hungry, to go without, to be destitute and in want. Did he not know, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33)? Yes! Was he not about to write, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19)? Yes! Never-

theless, he learned how to be hungry. He could do that through Christ who strengthened him.

Paul also learned to abound and bless others.

His course of study was not restricted to these few contradictory experiences, for he says, "Everywhere, and in all things," or rather as one translator puts it, "in all things among all men." This includes all experiences possible to the Christian on earth. He learned in that university how to be content in all things. What a lesson!

It is said that a king once had a boil on his chest which seemed to be incurable. At last one of his physicians advised him to wear a shirt that belonged to a contented man and he would be healed. His messengers went far and near searching for a contented man. But one after another returned with the disappointing news, "Your Majesty, I could not find one." After a long time the last one of the messengers came back. His haggard face and weary body told of the intense search he had carried out. "Your Majesty," he cried, "I have found a contented man. But he has no shirt!"

Such a man must have been the apostle Paul. He was contented because he had learned through imprisonments—this very epistle was written in prison—rods, stripes, stones, shipwrecks, antagonism, hunger, nakedness, and almost death. And through and because of all these experiences he could say, "I can do all things through Christ which strengtheneth me."

How different he was from the great Roman philosopher Cicero! When Cicero went into exile he had perfect liberty. He could choose his own house, have his friends, and enjoy every luxury. He had written books on courage, manliness, and fortitude. Yet while in exile his letters were miserable lamentations. He knew not the Lord.

**H**EBREWS 5:8 HAS ALWAYS STAGGERED ME. I would not dare repeat it if it were not found in the Word. "Though he were a Son, yet *learned* he obedience by the things which he suffered." He, our Lord and Saviour, *learned* obedience by the things which He suffered.

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Lambert Photo

# The Light of the World— *Christ or the Sun*

By Rev. Henry Demler\*

**W**HAT IS THE LIGHT OF THE WORLD? The man of science would probably point to the sun and say, "That great planet which hangs in the skies and gives light to all the world, that is the light of the world." And who can say that he is wrong? Yet, were we to ask a man of God, the immediate answer would be, "Christ is the light of the world, and none other."

Therefore, what the sun is to the natural world, that much and more is Christ in the spiritual realm. Can we imagine what this world would be without the sun? That gives us but a faint picture of mankind without Christ. Let us then

draw some parallels.

*The sun gives new birth.*

With the coming of every fall and winter season we see plant life fade and die. The cold winter storms blow over the earth and the soil lies dormant and dead seemingly. Yet every springtime mankind is permitted to behold a beautiful resurrection, as the rays of the sun warm the soil, and grass, flowers, and trees spring forth to new life.

Even so, when Christ, the light of the world, shines on the hearts of men, dead in trespasses and sins, a new life is given, and souls are born again, redeemed from sin and death. "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (II Cor. 5:17).

*The sun produces growth.*

One of the laws of nature is that there can be no growth without light. This process of growth, called photosynthesis, using the materials water and carbon dioxide, in the presence of sunlight, result in the rapid increase of cells. If this world were kept in utter darkness, the smallest leaf or blade of grass could not grow.

Neither can the child of God obey the command of God and have a constant, vigorous growth in the knowledge and grace of our Lord Jesus Christ if he does not spend each moment in the sunshine of God's smile.

*The sun is a wonderful purifier.*

Everyone knows that sunlight is the most powerful sterilizing instrument in the world. Each hour that the sun shines, it is killing countless thousands of germs and disease bacteria; otherwise this world would be a death-trap of disease and sickness. Sunlight is a part of many doctor's prescriptions.

And that is what we would prescribe for sin-sick humanity, the Light of the world which is Jesus. No sin can abide where He enters in. He Himself has borne all our sins in His own body on the tree. He has cast our sins into the depths of the sea and will remember them no more. It is Christ alone, shining on the foul hearts of men, that can make them clean, pure, and holy.

*The sun brings cheer.*

Who has not felt the depressing effect of days of cloudiness, somber skies, cold and drear. And who has not felt a definite uplift of spirit when the cheery face of the sun again could be seen, its rays seeming to laugh and dance and drive the shadows away.

Just so, the dark clouds of sorrow and heartache often darken our lives, bringing gloom and despair. But Jesus brings lasting cheer, joy, and comfort.

*The sun gives warmth.*

The sun is the agent which God has chosen to heat this planet on which we live. If our world were moved but a few more miles from the sun, we would all freeze to death; if a few miles closer to the sun, we could not stand the intense heat. But God in His providence and by His great power preserves the world in its ordained path, so that it receives the proper amount of warming heat-rays from the sun.

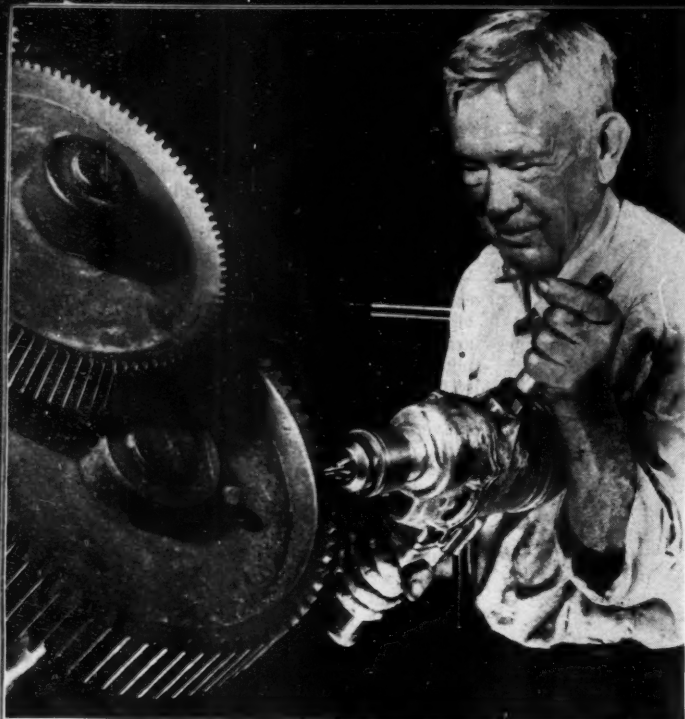
Even so, in the spiritual realm, we constantly need Christ to warm our cold hearts. How many of God's people today have lost the fire, the warmth of their first love! Of how many must God say, "I would thou were cold or hot. So then because thou art lukewarm . . . I will spue thee out of my mouth" (Rev. 3:15, 16). Our hearts need to be thawed out in the warmth of many heaven-sent revivals, and many cold, critical, and unforgiving hearts melted by the warmth of the Light of the world.

*The sun gives light.*

This elementary, yet most important, aspect of the sun is often taken for granted. God permits each night to be succeeded by the light of day. Dwellers north of the Arctic circle know the dreariness of endless night, causing many from the outside to go insane.

(Continued on page 55)

\*Mr. Demler is serving as pastor of the Zion Congregational Church, Weatherford, Okla.



An old timer takes up his former work of servicing marine engines in an eastern shipyard. Photo by Acme

**I**N THIS MACHINE AGE much depends upon the proper use of metals. Subjected to long and hard usage, iron and steel deteriorate.

Metallurgists say there is a Sabbath law operative in metals, affecting their use and conservation. By various experiments they have discovered that metals need periodic rest.

"The faces of crystals slip on each other and the pieces separate, or, in other words, break in the direction in which the strain is applied." This breaking down of metals used to be called crystallization, but now the scientists call it fatigue. "It is," they say, "a chemical change. This fatigue of metals can be overcome by proper heating or by rest."

Some blacksmiths discovered that they could restore to use iron and steel which had been improperly treated in their fires, by letting them rest for a time in the scrap heap. In like manner, "cast iron guns which were considered too bad for use have, after years of rest, proved equal to the severest test." These scientists speak of the restoration of the mechanical life of metals through rest and heat, as a law of refreshment. The resilience of metals is restored by rest.

Stepping up into the animate world, we see a law operative in beasts of burden. In the earlier days, streetcar service investors found they could get longer and better service out of mules and horses by working them only six days a week. Rest one day a week given to these animal motors, as prescribed by the fourth commandment, yielded livelier service and larger dividends.

**W**HAT IS MORE IMPORTANT is the fact that there is a Sabbath law operative in man. Two generations ago, Dr. Haegler, of Switzerland, in making tests of the amount of oxygen in the system, discovered that more oxygen was lost in a day's toll than was recovered by a night's rest; but the Sabbath rest made good the cumulative losses of the week of toil. Since then many similar tests have confirmed Dr. Haegler's test.

Experience proves that men cannot endure manual toil seven days a week continuously. Such continuous work retards the action of the vital organs of the body, interferes with the replacement of broken-down tissues with new tissues, weakens the power of resistance to disease, and decreases nerve energy. Sunday work results in illness and fatigue. There are cases

\*Dr. Blackwood is general secretary of the Sabbath Association of Western Pennsylvania, Inc., Pittsburgh, Pa.

# A Sabbath Law in Metals and Men

By Rev. Robert M. Blackwood, D.D.\*



where men, constantly working at their machines, die suddenly in their tracks.

As in the first World War, so in the second, work prolonged without Sabbath rest has resulted in an increase of accidents and a decrease of efficiency. A striking example is the Henry Ford Motor Company. It went back to the six-day work week, not so much from a shortage of aluminum, but out of consideration for the health conditions of workers. A spokesman for the company said that seven days of toil had ill effects on laborers. In the manufacture of parts for airplanes, precision and accuracy require not only skill, but concentration. To save from nervous strain in such cases, Sabbath rest is imperative.

Likewise, the strain of management and the strenuous tasks of professional men, prolonged without Sabbath rest, often result in nervous depletion or heart failure. We can all work better after we have observed a full Sabbath relaxation, as our Creator intended we should.

Our Lord had the natural, as well as the moral, element of this law in mind when He said, "I came not to destroy the law." To destroy such a law would require a complete change in the nature of man and in the universe. Like the law of gravity, it is unchangeable and always operative. Even in emergencies calling for Sunday work, it is vain for us to suppose that such a law can be suspended.

**Y**ET MORE ESSENTIAL to our well being is the moral aspect of this law. It is spiritual as well as natural. Its su-  
(Continued on page 22)

## Sonnet of Prayer

By Wyn Blair Sutphin

Out of the dusk, distending through the sky,  
From out of darkness, black with heavy air,  
O Saviour, hear our cries that catch and tear  
Our throats and stir the silence to a sigh.  
Behold our virtues sleeping, hopes that lie  
In death, the empty pleadings of our selfish prayer,  
The flaming flashes in the night that flare  
And rumble, and the piercing pains that tie  
The nerves in struggle! Hear, O hear us, Lord!  
For Thou hast been our dwelling place of old,  
Our secret solace when the blasts have roared  
In frenzy. Strike a torch to warm the cold  
Of night; blaze through, O Christ, that we may see  
The world aflame with light that streams from Thee.



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## (Continued from page 11)

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Parental influence is powerful, more powerful than any of us can easily conceive. The failure to throw that influence in the right direction is surely behind much juvenile delinquency. It is time we Christians of age and experience stop our peevish censoring of callow youngsters who are little more than bundles of appetite and ignorance, and accept some responsibility for them before God. Juvenile delinquency will be less of a problem when adult delinquency has been corrected.

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By Rev. Charles T. Cook  
Editor of *The Christian*, London, Eng'and



## SPIRITUAL CONTACTS WITH U. S. SOLDIERS

IT would be superfluous for me to write about the great part played by the United States troops in storming the Normandy beaches on Invasion Day. You know all about the mile and a half sector near Vierville, where your boys found themselves confronted by one of the best German divisions, but held on and finally beat the enemy, although only at the cost of hundreds of lives.

I can, however, add one detail which I do not suppose has appeared in any secular paper. I trust it may bring comfort to those who pray daily for all the brave men in the battle line.

The evangelists of the Open-Air Mission labored for many months, with most encouraging spiritual results, among the men of the division that stormed the beaches near Vierville. Our hearts are sad as we think of the sacrifice of lives, but we thank God that large numbers had opportunity to hear the gospel faithfully proclaimed, and not a few publicly testified to having accepted Christ as Saviour.

Good work of a spiritual character is being done by others who live in the vicinity of American camps. A minister in close touch with many of your boys in southwest England writes of encouraging incidents in his work recently. Following a visit to his church of two U.S. chaplains, they announced that in the future they would fix their parades at an hour which would permit their men to visit my friend's morning service. That is an example of the co-operation between ministers and chaplains in many parts of this country.

On another Sunday this minister was a guest preacher in another city. On the train he talked with several of your naval men, and at an appropriate moment he handed them copies of the tract *For Distinguished Service*, published by the Moody Press. After reading the thrilling story of Lt. Marshall J. Anderson they all said how good it was, and one asked for a copy for a friend.

That evening many British and American boys in uniform were in the congregation, and my friend invited them to give a brief testimony to the saving grace of God. Five or six readily responded, speaking simply but with much feeling.

On his return journey, my friend said there were large numbers of U.S. navy and army men, some of whom had obviously not been attending a place of worship. He spoke to the two men nearest him and then handed them *For Distinguished Service* and other booklets. Once again he observed the same serious interest in the message, and this gave opportunity for a more intimate talk about Christ's power to save and keep.

These are simple incidents, but they will give some idea of what is being attempted over here by those of the Lord's servants who are not merely anxious to make your boys feel at home with us, but desire beyond all else that they should go forth to fight with a personal knowledge of the One whom to know is eternal life.

## A Sabbath Law in Metals and Men

(Continued from page 20)

premise purpose is man's salvation through God's Son. Its supreme function is to preach the unsearchable riches of Christ. God so loved His fallen people that He gave both His Son and the Lord's day, that especially on that day we might not fail to find His Son and believing on Him, have everlasting life.

God desires our redemption, fellowship, and worship, in this world and that which is to come. "Verily ye shall keep my sabbaths . . . that ye may know that I am Jehovah who sanctifieth you" (Exod. 31:13, R.V.).

Christ was in the synagogue, not in the carpenter shop, on the Sabbath. He was healing men and teaching them the way to God. And to the religious observance of the day, human society is indebted not only for untold physical blessings, but such virtues as morality, temperance, frugality and uprightness. Obedience to this law cultivates love to God, which is the root of love to man, and a foundation to civilization.

The Sabbath, made for man, is valid today. It is divine in its origin, beneficent in design, universal in application. It was ordained by God in creation, confirmed in the Ten Commandments, interpreted and ratified by Christ's example and teaching. It is God's unchangeable law.

"The Ten Commandments do not make things right. They state things because they are right. The keeping of the Sabbath is right, is obligatory, not because it is in the Ten Commandments, but because it is part of the eternal order" (F. B. Meyer).

In recognition of God's sovereignty and man's necessity, it is not only the duty of all men to keep the Lord's day holy, but to defend it against the selfish attacks of its enemies and to save it from compromises which undermine its sanctity. "Hold fast that which is good."

The author in speaking of the Sabbath law does not refer to Saturday or any other day of the week. He is talking about what he believes is a law which requires one day's rest in seven. So far as his article is concerned, it could be every Wednesday or every Monday, though in applying it he refers more than once to Sunday.—The Editors.

## Golden Nuggets for Bible Students

By KENNETH S. WUEST

### RETROSPECT AND PROSPECT

We have both retrospect and prospect in Paul's words to Timothy (II Tim. 4:6-8). Paul had had his preliminary hearing before Nero, and was expecting the final one, and death. Timothy must carry on after Paul's home-going. He says, "As for myself, I am already being poured out as a libation." The process had already begun which would shed his blood.

The word "offered" is from *σπένδομαι* (*spendomai*), which was used in pagan worship to refer to the libation or drink-offering poured out in a sacrifice to a god. Paul's death would be a libation, a sacrificial offering to his God. The time of his departure was at hand.

The word "departure" is from *ἀναλίσκομαι* (*analisko*), used in military circles of the taking down of a tent and the departure of an army, and in nautical circles, of the hoisting of an anchor and the sailing of a ship. It was a common word for death. Paul believed that the servant of the Lord was immortal until his work was done (Phil. 1:19-26).

And now he casts a swift glance over his life, and sums it up in three sentences, using the figures of a Greek wrestler, a Greek runner, and a Roman soldier. He says, "The desperate, straining, agonizing contest marked by its beauty of technique, I, like a wrestler, have fought to a finish, and at present am resting in its victory."

He uses *ἀγωνίζομαι* (*agonizomai*), the word for an athletic contest; the perfect tense speaking of a finished process and a present result, and *καλός* (*kalos*), speaking of beauty as it strikes the eye.

He says, "My race, I, like a runner, have finished, and at present am resting at the goal." The word "course" is from *δρόμος* (*dromos*), used of the race track in the Greek stadium down which the runners sped. The verb "finished" is in the perfect tense. Like a Greek runner, he has crossed the finishing line, and is now resting at the goal. His life's work is over.

He says, "The faith committed to my care, I, like a soldier, have kept through everlasting vigilance." "Kept" is from *τηρέω* (*tereo*), which means to keep by guarding. It is in the perfect tense. His work of safeguarding the truth is now at an end. He has defended it against the attacks of the gnostics, the Judaizers, and the philosophers at Athens. He has laid it down now at the feet of Timothy. He like a soldier grown old in the service of his sovereign, is awaiting his discharge.

Then Paul likens himself to the Greek athlete, who, having won his contest, looks up at the judge's stand, awaiting his *στέφανος* (*stephanos*), laurel wreath of victory. In his case, it is the Lord Jesus who is the just Umpire (*κρίτης*—*krites*) who will award Paul the victor's crown of righteousness.

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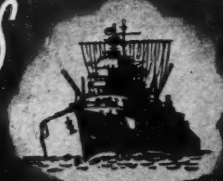
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### MISSIONARIES AND SOLDIERS

SOME letters from our men in the service are so interesting we feel we must share them with our readers. Such a one is this from Chaplain N. B. Emch, stationed somewhere in the South Pacific. It is valuable for its glimpse of some faithful missionaries, as well as of the work of the chaplain with his men.

"I am enclosing a money order for \$5.25 to show some appreciation for all the good gospel literature you keep sending me for my ministry among our service men and women in this general hospital. Without question, the epic stories from this World War, written in so vivid and attractive a style by the various authors, cannot be surpassed in creating interest and proving the value of Christianity.

"The patients I visit each day in the many wards are eager to read. Every day I am greeted with the remark, 'Chaplain, that was a wonderful tract you gave me yesterday. I have read and reread it several times, and have handed it to Corporal — in the next bed. I see you have other literature this morning. Is there

anything I haven't read?'

"I have never been turned down by anyone in the hospital when I have offered gospel literature. I am convinced the power of the printed Word has influenced many to turn from a life of religious indifference to one of victorious faith in Christ.

"Yesterday I had an experience I shall never forget. It was my privilege to visit a number of Catholic and Lutheran missionaries who are stationed at present in one of our American military hospitals. They were rescued near Hollandia some time ago and just recently reached the mainland near here. They told some hair-raising stories of Jap atrocities. All were seriously undernourished and injured. They were on board a Jap vessel when our planes came over and strafed them, killing a large number of missionaries, some of whom I knew personally.

"Missionary Andrew Mild, of Youngstown, Ohio, immediately recognized me when I walked into the ward. . . . Dr. Otto Thiele, the executive secretary of the New Guinea mission field in Australia, brought a picture of Mr. Mild's wife and baby and handed it to him. Tears of joy rolled down his cheeks, for he had never seen his child. His wife had been evacuated to Australia over two years ago. She is now in America. It was only about a month ago that Mr. Mild learned the whereabouts of his wife.

"All of these men had some experiences to relate that proved to me that the horrors of battle I had witnessed in the Papuan campaign were as nothing compared to the cruelties and hardships they had experienced at the hands of the Japs. Missionary Mager told how he was tied to a tree for six weeks. He was given moldy biscuits and water occasionally. He could only move his hands to his mouth, the rest of his body was tied. He lost fifty-four pounds during the ordeal.

"Every one sings the praises of Dr. Theodore Braun and his wife, head of the Lutheran mission hospital, who signaled the aviators of the planes and caused them to cease bombing the vessel in which they were being taken to Hollandia. Dr. Braun and his wife labored tirelessly in attending the wounded and sick on ship.

"A Catholic bishop owes his life to the skill and ingenuity of Dr. Braun. A bomb fragment shattered the bishop's leg, and only amputation could save his life. The Jap doctors would only give a fourth of the medicine required to put him to sleep for the operation, and refused to give him any surgical instruments. Using an ordinary carpenter's saw, Dr. Braun ampu-

tated the bishop's leg, and today he is recovering very nicely.

"It is wonderful to see the radiance on the faces of these missionaries. They are grateful for their miraculous rescue and the marvelous treatment they are receiving in the hospital. They all expect to return to the States soon. However, without exception, they all desire to come back and continue their work as soon as permission is granted. Their zeal in witnessing for Christ, in view of all they have passed through, has greatly stimulated my faith in foreign missions."



### SOMEWHERE IN THE SOUTH PACIFIC

Things were pretty rugged over Rabaul for Marine Capt. Harold R. "W." (cq) Walker, twenty-five, of Chicago, and his nineteen-year-old gunner, Staff Sgt. Greydon Tabor, of Gobles (cq), Mich. A mess of Zeroes were hot on their tail.

The dive bomber pilot heard the thunder of Tabor's guns. Then he heard the gunner's voice over the throat mike: "Listen to me, Lord. I don't care about myself, but the Captain here has a wife who loves him. Get him back, Lord. Listen to me . . ."

Then the voice faded and the twin 30's (machine guns) were quiet, according to the dispatch by First Lt. Millard Kaufman, a Marine Corps public relations officer. Miraculously, Walker got back to the base, two holes in his leg and more than a hundred in the plane. Staff Sgt. Tabor was dead.



The splendid variety of books which you shipped to us arrived this morning. They were all in good condition, and I assure you they are exactly the type of literature we need.

On behalf of the officers and enlisted men of the 60th Service group, I thank you most sincerely. I wish you could fully realize what they mean to the men. The service these books and tracts will render in building morale can only be realized by the soldiers themselves, while they are reading them. You are rendering a very valuable service in helping our men stay fit to meet the terrible problems and conditions with which they will, at some time or another, find themselves confronted.

As we are planning to move out in the near future, the shipment came just in time. Thank you for your prompt attention in this matter.

T. L. J.

Moody Monthly

### BIBLE READING CALENDAR

By following the chart, appearing each month in this column, you will read through the Bible in a year. A pocket copy of this outline for the year will be sent free to any servicemen requesting it. Just address this magazine.

SEPTEMBER MORNING		EVENING	
1	Psalms 148-150	1 Corinthians	11:16-34
2	Proverbs 1, 2	"	12
3	" 3, 4	"	13
4	" 5, 6	"	14:1-20
5	" 7, 8	"	14:21-40
6	" 9, 10	"	15:1-32
7	" 11, 12	"	15:33-58
8	" 13, 14	"	16
9	" 15, 16	II Corinthians	1
10	" 17, 18	"	2
11	" 19, 20	"	3
12	" 21, 22	"	4
13	" 23, 24	"	5
14	" 25-27	"	6
15	" 28, 29	"	7
16	" 30, 31	"	8
17	Ecclesiastes 1-3	"	9
18	" 4-6	"	10
19	" 7-9	"	11:1-15
20	" 10-12	"	11:16-33
21	Song of Solomon 1-3	"	12
22	" 4, 5	"	13
23	" 6-8	Galatians	1
24	Isaiah 1-3	"	2
25	" 4-6	"	3
26	" 7-9	"	4
27	" 10-12	"	5
28	" 13-15	"	6
29	" 16-18	Ephesians	1
30	" 19-21	"	2

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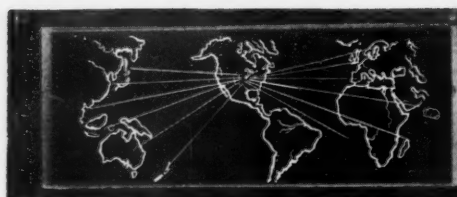
T. L. J.

Monthly



#### UNDERSEA RAIDERS

Trained to fight and live below the surface, the men who inhabit Uncle Sam's submarines have become known as members of the "silent service." This scene in the control room shows members of the crew manning their stations as the officer watches the depth gauge. Official U. S. Navy photo from Galloway.



# Missionary Department

★ William H. Hockman



THE CITY OF CHUNGKING

Although 1,500 miles inland, with no railroad communication, the wartime capital of China is semi-modernized—or was before the Japs tried to blow it off the map.

There are very few spots as level as the street shown in the picture. The city stands on a huge tongue of sandstone at the junction of two important rivers, one of which is the mighty Yangtze.

The inhabitants, including the government, have burrowed into the sandstone to such an extent that the Japs have ceased to waste their effort in bombing raids. Acme photo.

## RELEASED FROM BONDAGE

**M**R. AND MRS. LOH were industrious and successful manufacturers of soybean curd in the city of Nanchang, Kiangsi, where they acquired a position of influence as wealthy citizens. When Nanchang was taken by the Japanese, however, they were robbed of all their hard-earned money. On returning from the country, where they had for seven months been hiding from the Japanese, they viewed the wreckage of their property with no little dismay. Their beautiful houses had been torn down by the Japanese for firewood, and their shop was partly destroyed and completely looted.

Although no Chinese were permitted to engage in trade, this resourceful couple hoped that they might in some way be able to earn a living. It was only a few short weeks, however, before the Japanese seized Mr. Loh, compelling him to work as a coolie in one of their forced labor gangs.

Months passed by, and Mrs. Loh had received no word whatever from her husband. Not knowing if he were dead or alive, she offered gifts and incense to the idols, both in her makeshift home

and in the temples, beseeching them to send her husband back home again; but nothing happened.

Destitute and at her wits' end, one day Mrs. Loh heard the neighbors speaking among themselves about some other people who had prayed to the Lord Jesus, and their prayers had been signally answered. That afternoon she went into her room and prayed, kneeling beside the bed, "Lord Jesus, if there be such a One as Thee, and if Thou canst hear prayer, bring back my husband and I will serve Thee faithfully all my life!"

For two days she prayed this prayer, and on the third day her husband returned. She asked where he had been and what had happened, and this is his story:

Pressed into service, Mr. Loh had carried ammunition and other supplies between the Japanese military depot and their front line, but in all that time he had not been allowed to send a message back to his wife.

Three days previously Mr. Loh with his burden was lined up with others of the press-gang, passing the Japanese officer-in-charge who was checking the loads. Mr. Loh was startled when the

officer pushed him out of line with the butt of his rifle, gave his load to another man, and motioned our friend to get on his way. (Many of the Japanese cannot speak Chinese, and use gestures, rifle butts, and bayonets to make their wishes known.)

Mr. Loh stepped back and slunk off from the lines, fully expecting to get the usual bullet in his back, but the shot never came! He straightway made for home and arrived there on the third day.

Mrs. Loh heard this story with amazement and thankfulness, for on inquiring further she discovered that her husband's release was affected at the same hour she had first knelt in prayer, asking God for His deliverance.

As a result of this experience, the whole Loh family came to meetings in the China Inland Mission church. There they were soon converted and became a real help to the missionaries in the difficult days which followed.—H. W. Mell-sop, in *China's Millions*.

## BEHIND THE STEEL WALL IN BELGIUM

John C. Winston has issued a yearly report for the Belgian Gospel Mission. The little bits of information that have leaked through make stirring reading. Here are a few excerpts:

Dr. Vansteenberghé has been carrying on in his capacity of director of the work at the Brussels headquarters. At the same time he is acting as pastor of the Brussels French Church. His son Peter was executed some time toward the end of the year. No details are known on this side. It was first understood that he had been deported together with his oldest brother, Paul. We are without further news of the latter, but he is presumably still alive. Mrs. Vansteenberghé has been preserved to her family, though in a precarious state of health. The youngest son, Henri, who was stricken with infantile paralysis a number of years ago, had to undergo a further operation on his ankle, requiring him to keep the leg in a plaster cast for six months. Mr. Keller tells us that Dr. Vansteenberghé's hair has turned completely white.

Dr. Vansteenberghé speaks again and again of the joy he derives from his pastorate in Brussels. The splendid congregations and the amazing increase in the amount of free-will offerings undoubtedly contribute to this, but there is also the evidence of growth in grace and the deepening of the spiritual life of the Christians. At the beginning of the year he wrote: "I continue to have much joy in the Sunday morning services. Yesterday I began a new series on the person and work of the Lord Jesus Christ. Pray for me that I may speak as I ought to

Moody Monthly



speak of the person and work of our beloved Saviour."

Last year we were without news of the correspondence Bible study courses, but Mr. Claude, in charge of this work, has since reported: "The Lord is blessing in our ministry. The enrollment in the courses is increasing more and more. Not a week passes without some names being added to our list. The Bible notes, which now have a circulation of more than a thousand copies, are received with gratitude by the subscribers. The young people's work is encouraging. Our group here now numbers about fifty active members."

Gifts and offerings in Belgium increased 30 to 40 per cent in 1942 over 1941. The Brussels church in the same year tripled the amount of its previous contributions, and, at the latest word, was showing still further increases in 1943. The contributions in this one church for the single month of July, 1943, attained the sum of \$900.

The demand for Bibles has grown enormously with the war, but unfortunately the means of securing them have greatly diminished. Without having exact figures we know enough to estimate that more than five thousand French and one thousand German Bibles were sold during the year. No word has reached us of the number of Flemish Bibles sold, which must have been considerable, and which could probably be obtained in Holland. Two months before the end of the year an appeal had reached Geneva for four thousand Bibles and ten thousand Testaments, in addition to the above. The American Bible Society is endeavoring to arrange for this request to be met in part, at least.

#### A MAN OF GOD IN INDIA

The Sikhs are a haughty clan of warriors hailing from northwestern India, and proud of their traditional designation, "the Lions of the Punjab." The Sikh adheres to a faith that combines elements of both Hinduism and Islam. Their central shrine, the Golden Temple in the Pool of Immortality at Amritsar, has been described as ranking next to the Taj Mahal at Agra as architecturally one of the grandest edifices in India.

Their military valor and frenzied religious zeal have made the Sikhs a race of heroes and martyrs. This sturdy quality when transformed by the power of the gospel makes a Sikh, like a Jew, a loyal-to-the-death follower of Jesus Christ. This is attested by the faith of Sadhu Sundar Singh, one of the greatest Christians of all time.

A worthy successor to Sundar Singh in India today is Bakht Singh Chabra. Like Sundar Singh before him, he was an ardent hater of Christianity in his early youth. Once during his college days he was presented with a beautiful leather-bound copy of the Bible. He kept the binding, but tore out the contents of the Book he so much despised. Throughout student days in school and college, he remained an uncompromising foe of Christianity.

Following graduation from college, Bakht Singh's principal ambition was to

September, 1944



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go to England for graduate studies in mechanical engineering. For the first three months in England, he outwardly and inwardly remained a Sikh. At the end of three months, he felt inclined to cut his long beard and hair, but mustered enough resolution to retain them for six months, despite the embarrassment they caused him in the land where such a style was entirely strange. At last a friend persuaded him to make this first outward break with his religion, and he had his long hair cut off.

With this first outward defection came inward rebellion against his old faith. He no longer held constantly to the taboos of Sikhism; the materialism and worldly extravagance of the West had their debasing effect on him. He began living luxuriously; took to smoking and drinking, and frequenting movies, theaters, and dance halls. Ultimately, he completely disavowed his father's religion and drifted into the cynicism of the atheist, the socialist, and the freethinker.

Bakht Singh's first contact with the grace of God was made in a very unique manner. He was on board ship on his way to Canada when one day, out of curiosity, he for the first time attended a Christian service held in the first-class dining salon. The strange experience which occurred was nothing short of the miraculous working of God's sovereign grace and can be related best in the words of his own testimony: "So, breaking my national pride, intellectual pride, and religious pride, I knelt down. Please note that this was the first time I ever attended a Christian service. I had never read the Bible before, nor had anyone spoken to me about salvation. When I knelt down, I felt a great change come over me; my whole body was trembling. I could feel divine power entering into me and lifting me. The first change I noticed was that a great joy was flooding my soul; the second, that I was repeating the name of Jesus. I began to say, 'O Lord Jesus, blessed be Thy name, blessed be Thy name.' The name of Jesus became wonderfully sweet to me."—L. R. Carner.

**The Secret of Christian Omnipotence**

*(Continued from page 18)*

ferred. Again, we are told that the Captain of our salvation was made perfect through suffering (Heb. 2:10). Dare we think we can learn this lesson in any other way?

Ptolemy I, king of Egypt, wanted to learn geometry from the father of geometry, Euclid. But he found Euclid's book, *The Elements*, too difficult. The lessons were hard. He asked for an easier way. Euclid answered him in those famous words, "There is no royal road to geometry."

Let us humbly accept whatever lessons our divine Teacher may have for us day by day, for "as our days, so shall our strength be." He will not suffer us to be tried above that which we are able to bear. And at the completion of the course we shall be able to say intelligently with Paul, "I can do all things through Christ which strengtheneth me."

Moody Monthly

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OFFICE OF  
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We are looking to God to provide the needed new dining hall, additional dormitories, a library building, science hall, music hall, and an enlarged Academy. We commend this opportunity to God's stewards. "The fathers shall lay up for the children" is a sound spiritual standard.

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# Our Monthly Potpourri



★ Harold L. Lundquist

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

## DIRT OR DESIGN?

**I**n a restaurant the waitress handed the customer at the counter a cup of what (in that era) passed for coffee. The customer gazed reflectively at the coffee, then at the cup. The saucer was white, the cup was white except for a curious brown twiddly line around one side of it. The customer, being an amateur dishwasher himself, thought it looked suspiciously like the remains of chocolate, only half washed and less than half wiped. He called the waitress.

"How about a clean cup?" he said. "This one looks—"

"Oh," said the waitress airily, "that ain't nothin'. It's just on there."

"Yes, I see it's on there," said the five-cent customer, "but it's not supposed to be on there."

"She means," said an interested by-sitter, "it's the design of the cup. Kind of a border, see?"

"In that case," said the customer, "how come I can take the decoration off with my thumb?" The abashed waitress, see-

ing the border vanish under a determined thumb, took the cup without a word, and came back with one spotless white.

How many times that chocolate smudge had been taken for a design on the cup, the traveler preferred not to inquire. But with the coffee he imbibed a parable. How easy it is to mistake dirt for design! What is purely accidental, meaningless, or insanitary is taken for the designer's intention. Nine people out of ten, even Christians, take that attitude toward their own shortcomings. "I'm naturally hot-tempered . . . It's just my temperament . . . Mother's people were all like that . . . Just human nature, I guess."

National sins are often excused in the same way. Even theologians, by too much insistence on the evil nature of man, foster men's self-content with their worst selves. It is indeed the nature of cups to become smudged and greasy; but it is not natural to stay that way. It was not the design of the cup. No one has a right to say of any sin, individual or social, that it cannot be helped. That is not God's intention. No doubt Isaiah met people who assured him that the bad look of things in his city was a part of the eternal design; but God saw otherwise. Wash you! said the prophet bluntly. Make you clean! (Isa. 1:16.)—*The Presbyterian of the South.*

## MEN TRIED BY FIRE

A reservoir of "faith tried by fire" will soon be poured back into the churches from lives that have found God through suffering and danger. From prison camps of Germany; from torture and privations in the Philippines; "in spite of dungeon, fire, and sword," the faith of many will have emerged purged and refined for the Master's use. Will the soft, easy life of a war-prosperous homeland be ready spiritually to receive these heroic sons and daughters into their churches again?

A vision of world-wide missionary opportunity will never leave their souls. They have been to "Greenland's icy mountains." They know where "India's coral strand" merges with jungle and mountain. They drank from "Africa's sunny fountain" and trod wearily over her "golden sand." The isles of the Pacific and their "palmy plains" were to them scenes of death and disaster never to be forgotten. Every continent has known their marching tread. But their eyes also have seen the fruitful result of missionary endeavor in every land. Many are the experiences of fliers and soldiers saved from death by Christian natives, products of missionary labors. Never will they forget the humble mission compound, where God's finest preached the gospel of healing together with the message of salvation, where Christian nurses bound up battle wounds, and where Christian doctors fought disease and death, all in the name of Jesus Christ.

Theirs is a crusading enthusiasm for a righteous cause, ready to be diverted from war and death-dealing to peace and life-giving. They can become Christ's expeditionary forces, not with guns and bombs, but with the gospel of saving grace. Physically hardened, mentally conditioned, and spiritually receptive, many of them should be recruited for the expanding missionary enterprises of every denomination that must follow this war.—*The Watchman-Examiner.*



## PANHANDLING

While walking into the Loop one day I chanced upon a man of the street, whom I recognized, "stemming" a citizen of the Loop. After much conversation, in which the man approached tried to break away, he desperately reached into his pocket and gave the beggar a quarter. The man begging started toward the nearest saloon. He was already slightly intoxicated.

Panhandling, stemming, begging, or whatever you call the act of securing money for the asking, is a vicious habit.

Moody Monthly

It robs a man of the incentive and responsibility of work with his own energies. With it comes a character degeneracy only noted by first hand observation. This is spiritual and physical.

The advice of the mission superintendent is not to honor a "touch," but to pull away.

The mission has found this habit an escape from the reality and responsibility of life plus the easiest way to satisfy habit (most panhandlers drink). The basic problem is a deep spiritual need. Several years of mission experience make it clear that the only true and satisfying cure for this habit is Christ. Several hard cases of so-called experts in this traffic have yielded to Him. When Jesus comes in He restores all the true values and proper attitudes toward life and its attendant responsibilities. These men usually find work, the first of any steady nature in years for some.

It is still true, that whatever anti-social expression the sinful nature of man resorts to, the one sure way is the Calvary way.

So the next time you are approached, if you cannot answer the need yourself, refer the "touch artist" to some leader of a rescue mission for counsel and advice. "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6).

This is by far the greatest gift of all—Him.—*United Mission Messenger*.

#### GRANDMOTHER WANTED ANOTHER DRINK!

One of the saddest spectacles of this age is the increasing number of drunken mothers. As a pastor, I was recently called to a home where the mother was so intoxicated that she could not care for her six months' babe, which, at the time, was in the care of a neighbor. The mother was in such despair that she was threatening to leap from the window of her apartment to end her life on the pavement several stories below.

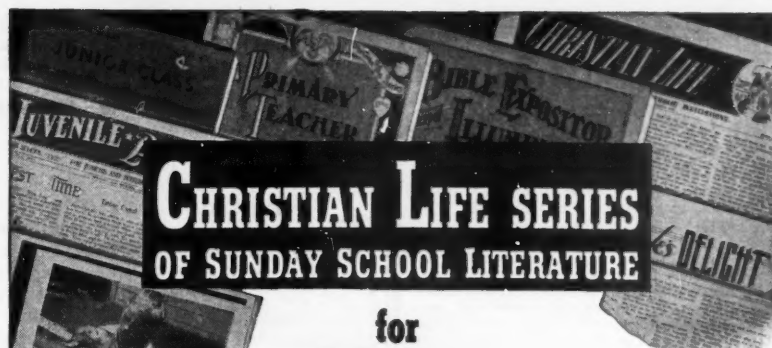
Only a few weeks ago, we were in a taxi where an intoxicated mother was going to see her daughter, and two grandchildren whom she was to see for the first time. This grandmother pled with the taxi driver to stop that she might get another drink before she reached her daughter's home.

Alas, it is high time that the people arise and smite with a vengeance the terrible evil of alcohol which is blighting the lives of multitudes of mothers.—*Pentecostal Herald*.

#### AMIALE SUPERFICIALITY

It is said that Dr. J. H. Oldham, of England, is the author of the following expression: "The amiably co-operative superficiality of the conference table." We doubt if a more meaningful phrase has been written by any man in the past quarter of a century.

We are not opposed to conferences. We recognize their value; indeed, we recognize their necessity. On the other



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hand, much time and much of God's money is wasted by these meetings. Think again of Dr. Oldham's words: "The amiably co-operative superficiality of the conference table."—*Watchman-Examiner*.

### ONLY ONE WAY OUT

About eighty men of the 156th Field Artillery Regiment from Fort Dix, according to the *Philadelphia Inquirer*, who had been called out to fight fires, were being trapped without knowing it. An unknown airplane pilot, seeing their plight, risked his own life by flying low enough to drop weighted paper notes to these men. Three times he did this, and the notes told the men that they were trapped, that the pilot could see the way out, and that he would guide them to safety. The men believed his words and obeyed him instantly, dropping their tools and following their guide.

On the double the soldiers went through a narrow, flame-lined channel, and all reached the highway safely. It is interesting to note that the men did not stop to argue on the notes that came from above to see whether they were genuine, and they took no chances by trying to find some other way out. They believed the only one who could view the whole scene, and ran for their lives and were saved.

God, who alone can view the whole scene of this troubled world, sent His Son to save men, and He calls on them to believe in His Word. How futile to try to find other ways out! The Lord Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).—*Forward*.

### ALLIED GENERALS TESTIFY

The late Field Marshal Sir Douglas Haig: "The gospel of Christ is the only hope of the world."

General MacArthur: "I give thanks for God's guidance which has brought to us this success in our great crusade—His the honor, the power, and the glory forever."

General Sir Arthur Smith: "Christ meets every need of soldier and civilian."

General Wavell: "What the men want is a quiet place to read their Bibles and turn their thoughts to God."

General Montgomery: "I read my Bible every day, and I recommend you do the same."

General Dobbie: "Christ has saved and satisfied me for forty-seven years."

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).—*Tabernacle Tidings*.

### CORRECTION

In the March issue of the *MOODY MONTHLY*, an article appeared, telling of the work of the Mayfair Bible Church of Chicago, in connection with the drafting of men for the service. We have been asked to make clear that other churches of the community and several civic organizations were also engaged with the church in this worthy project.

## Christ, The Executor of All Future Judgments

(Continued from page 9)

on the chief was to make him angry.

Before the British came, he said, he could raid any neighbor as he pleased, and return with his captives and his captures of all sorts, and be received in triumph by the women and the rest of his tribe. To be sure, his own tribe sometimes needed protection from such raids, but then he was willing to undertake that himself. "Now," he said, "you come here and tell me that I ought to like to pay taxes to be prevented from doing this, and that makes me mad."

So will it appear to be with the millennial nations at the end. By many of them, if not by most of them, the reign of Christ will be regarded as intolerable, and when a vast rebellion is organized against it, the exposure of unregenerate humanity will be complete.

The rebels in this case are termed Gog and Magog, in obvious allusion to those designated in the same way which at the beginning of the Millennium are seen to swoop down upon Palestine after the destruction of the Antichrist (Ezek. 37, 38). In that case, the nation of Israel alone is the objective, but now it is the same plus the glorified Church of Christ, if we may so interpret the words, "the camp of the saints, and the beloved city."

Satan uses no agents in this last assembling of the enemies of God. There is no Antichrist, no "beast" to be seen here. No subordinate is trusted, but he himself leads the attack against the heaven-appointed King.

Once more, however, the battle is the Lord's. Nor is there any delay. Fire comes from heaven and destroys them. And as for Satan who had been confined to the bottomless pit at the beginning of the Millennium, he is here cast into the lake of fire, to be "tormented day and night forever and ever."

THIS BRINGS US TO THE LAST JUDGMENT, the record of which is found in Revelation 20:11-15. It is sometimes called the judgment of the dead, for as only the living are before us in Matthew 25:31, only the dead are before us here. "I saw the dead, small and great, stand before God . . . The sea gave up the dead . . . Death and Hades delivered up the dead." Yet the dead, doubtless, stand before the Judge in resurrection bodies.

But of what nature or character are those bodies? In reply, let me say that there will be none of the righteous among the dead. The righteous were all raised from the dead at the beginning of the Millennial Age, and it is probable that during the Millennium none of the righteous die. However that may be, the results of this judgment show that there are no righteous, no believers on the Lamb, in this company.

It may be, therefore, that just as the righteous dead are raised in glorified bodies, like unto that of Christ Himself, so these will appear in all the hideousness of their sinful nature, and in bodies formed to endure torments which other-



wise would dissolve them in a moment. Held up to view to expose what they are and what they had been, thus may the Scripture be fulfilled which reads, "O Lord, when thou awakest, thou shalt despise their image" (Ps. 73:20).

The location of the first scene of judgment is in the air, that of the next three is on the earth, but this is neither on the earth nor in the air. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them" (Rev. 20:11).

During the Millennium the full blaze of Christ's personal glory, while vouchsafed to His Church which is in the glory with Him, will not be the privilege of dwellers on the earth. That glory is only revealed to mortals as they are able to endure it.

But now when their rebellion has been judged, the veil drops from His face, and instantly, the earth and the heaven, terror-stricken at the full refulgence of His deity, flee away. There is no place for them wherein to hide from His awful gaze. The earth recedes and the dead are exposed to view. The bottomless pit which contained their souls, the graves which contained their bodies—both are gone. Even the fathomless ocean can no longer be a cover for its prey when God's time of judgment has arrived.

Yet, notwithstanding this, here we have an orderly assize, a strictly judicial accounting. "The books were opened, and another book . . . which is the book of life . . . And they were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

All they have done is carefully examined. They had an opportunity to be judged in Christ, by faith in His blessed name, but this they wickedly rejected. They chose to stand upon their own record rather than on His. They gloried in their works, they did not glory in Him. And God has kept an accurate record of that in which they gloried.

This record is now exposed before their eyes in order that they may be convinced before they are condemned. Then will they condemn themselves, and as a result not one of them shall escape. Whoever is not found written in the book of life is cast into the lake of fire, and not one of these is found written—not one.

*"That day of wrath, that dreadful day,  
When heaven and earth shall pass  
away,*

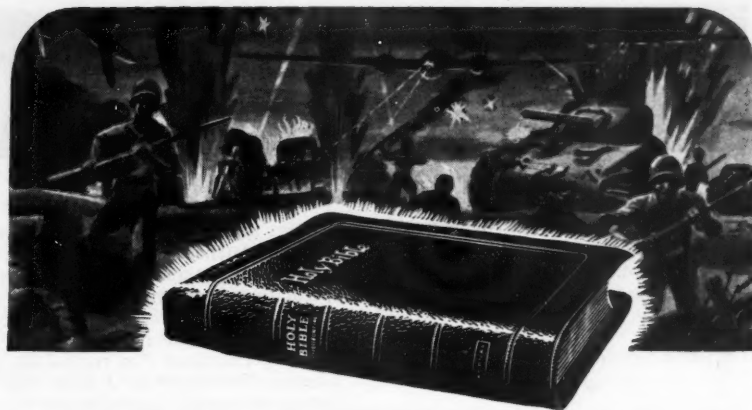
*What power shall be the sinner's stay?  
How shall he meet that dreadful day?"*

There is but one answer to this question. Christ, who is the executor of all future judgments, is in Himself the only hope of men. But He is an all-sufficient help, free, as He is accessible.

In the very same breath almost in which He spoke of Himself as the One to whom all judgment has been committed, He revealed the way in which the consequences of that judgment might be turned aside! "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24).

Believest thou this?

September, 1944



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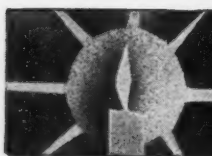
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## THE LOVE THAT COUNTS

A minister remarked: "When Mary and Martha sent to Jesus, their message was not, 'Lord, he who loveth thee—' but, 'Lord, . . . he whom thou lovest is sick.'" *It is not our imperfect love to Him that comforts us, but His perfect love to us.—Christian Herald.*

\*\*\*

## THE LAW IN SIMPLEST TERMS

The whole law was given to Moses in six hundred and thirteen precepts. David, in the Fifteenth Psalm, brings them all within the compass of eleven, Isaiah reduces them to six, Micah to three, and Isaiah in a later passage to two. But Habakkuk condenses them all into one: *"The just shall live by faith!"*

\*\*\*

## FUNDAMENTALS DO NOT FALL

The Bible is the only authority we have today for believing in Christ. As David J. Burrell was speaking of this to a Union Seminary man, the latter said, "Do you mean to say that Christ and the Bible stand or fall together?" "No!" exclaimed Dr. Burrell, *"who said anything about falling? They stand together."* Fundamentals do not fall.—*Earnest Worker.*

\*\*\*

## "STANDING UP INSIDE"

Man indeed looks on the outward appearance, but the Lord looks on the heart. We are especially reminded of this by the following story:

A mother insisted, and finally succeeded in getting her contrary little boy to sit down. "Mother," said Johnnie, "I'm sitting down, but I'm standing straight up inside."

*This is not the kind of obedience that God requires. This is obedience in the letter that killeth. It is the Spirit that giveth life. When the grace of God really takes hold of our hearts, Christ can give us an inward "sitting down" into His will. Johnnie need not stand up inside unless he is determined to have it so.—Prairie Pastor.*

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## RESTING ON CERTAINTIES

When that great Christian and scientist, Sir Michael Faraday, was dying, some journalists questioned him as to his speculations concerning the soul and death. "Speculations!" said the dying man, in astonishment, "I know nothing about speculations; I'm resting on certainties. *'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'*"—*Gospel Trumpet.*

\*\*\*

## "BUT THE HANDS ARE DIFFERENT"

Rev. Ira Gillett, missionary in Portuguese East Africa, tells the story of a group of natives who made a long journey and walked past a government hospital to come to the mission hospital for treatment. When asked why they had walked the extra distance to reach the mission hospital when the same medicines were available at the government institution, they replied, *"The medicines may be the same, but the hands are different."*—*Upper Room.*

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## SCRIPTURE-GIVEN CONFIDENCE

The atheistic doctor said to the man who was arguing with him, "How do you know you have a soul? Can you hear it, can you see it, can you smell it, can you taste it?" "No," said the man. "Can you feel it?" "Yes," said the man. "Then with four senses to one you still believe you have a soul?" "Yes. Say, Doctor, is there such a thing as a pain?" "Sure." "Did you ever hear, see, taste, or smell a pain?" "No." "Ever feel a pain?" "Certainly." "With four senses to one do you still believe there is such a thing as pain?" "You win," laughed the doctor, *"you got me!"*—*Sunday School Times.*

\*\*\*

## GENERAL LEE'S ELOQUENCE

Just at evening, before one of the great battles of the Civil War, Gen. Robert E. Lee, perhaps personally more beloved of his armies than any other military leader, rode out to visit the encampment of some of his most hard-pressed companies. The tired men formed and stood at attention as General Lee, on his famous white horse, rode slowly before the ranks. There was utter silence, as every man saluted. The General rode back along the line. He spoke not a word. With the dignity that never left him, he took off his hat, bowed slightly, and slowly rode away. Suddenly a Georgia sergeant, unable to contain himself any longer, literally burst out of the ranks. "Now then," he shouted, *"now then, after what the General said, will you fight, or won't you?"*—*Christian Advocate.*

## HUMAN FRAILTIES

Aunt Jane Smith, an old lady who, without any intellectual equipment to boast of, was exceedingly fond of moralizing over the aspects in which life presents itself, was calling on a neighbor who was convalescing from a severe illness. "Well," said Aunt Jane, when the usual condolences and congratulations had been exchanged, "I'll tell you what it is. When we don't feel very good, then we think we are pretty bad off; but when we get worse, then we wish we were as well as we were when we thought we were bad off." Which nobody can deny.—*Youth's Companion.*

\*\*\*

## CONDEMNATION ON THE FACE

An officer wearing the insignia of a colonel's rank called to see President Lincoln. Lincoln listened with sympathy to the man, for he knew that he had a record for gallantry, but he also knew that the lines on the officer's face told their own story of long and unrestrained indulgence. He rose up, and, as was his habit when deeply moved, he grasped the officer's hand in both of his own and said, "Colonel, I know your story, but you carry your condemnation in your face." The President afterward said, *"I dared not restore this man to his rank and give him charge of one thousand men, when he puts an enemy into his mouth to steal away his brains."*—*Christian Herald.*

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## THE VITAL CONTACT

Dr. Theodore L. Cuyler once visited Scotland and made diligent search for someone who had known Robert Murray McCheyne. Finally one old man was brought forward.

"Can you tell me," asked Dr. Cuyler, "some of the texts of McCheyne?" And the old man made reply, "I don't remember them." "Then can you tell me some sentences that he used?" And again the reply was, "I have entirely forgotten them." Then said Dr. Cuyler, "Well, don't you remember anything about him at all?"

"Ah!" said the man, "that is a different question. I do remember something about him. When I was a lad by the wayside playing one day McCheyne came along, and laying his hand on my head, said, 'Jamie, lad, I am away to see your poor sick sister,' and then looking into my eyes, he said, 'And, Jamie, I am very concerned about your own soul.' I have forgotten his texts and his sermons, Dr. Cuyler, but I can still feel the tremble of his hand and I can see the tear in his eye."

*Is it not the deeds of men, rather than their profession and their formal exhortations, that give them power over others?*—*Sunday School Journal.*

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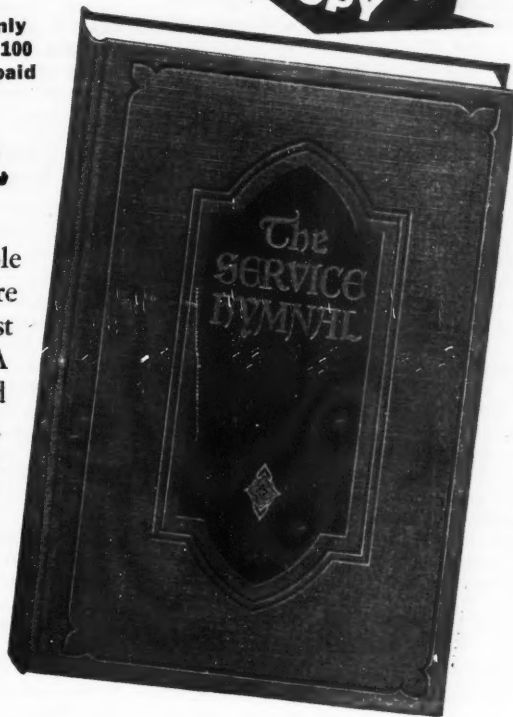
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# Practical and Perplexing Questions

★ Nathan J. Stone



## THE CHRISTIAN A WITNESS A.L., Goodland, Ind.

**Question:** Do the words of Ezekiel 33:8 apply to the Christian today? Is the responsibility and consequence of failure the same? Is not the witness of a good Christian life sufficient?

**Answer:** In Ezekiel 33:8, the prophet is warned that he will be held responsible for the fate of the wicked, or unbeliever, if he does not warn him of his sin and fate, for God does not desire that the wicked be lost (v. 11). This refers primarily to the prophet or preacher as a minister of God in an official sense, and with regard to those for whose spiritual salvation and care he is responsible. There are special circumstances and significance attached to the situation here, but it is a serious warning to all who are called to the ministry of the gospel against the failure to warn of sin and its consequences, and the absolute need of salvation through faith in the Lord Jesus Christ as the sole sacrifice for sin.

There is here, however, an abiding principle for all believers. The witness of a good life is not sufficient in itself to turn many to Christ. A witness is primarily one who testifies or utters testimony, and there is abundant evidence that that is what is required of us (Ps. 105:1, 2; 107:2; Acts 1:8; Mark 5:19, 20). The early Christians *opened their mouths* on every occasion (Acts 8:35; 10:34). Indeed they could not be stopped (Acts 5:42). The fruits of such witness testify to the need and responsibility. Failure to do so certainly brings loss to the Christian both here and hereafter, not of salvation, but certainly of reward. True, some appear to be specially gifted as witnesses, but *all* can and should be witnesses for Christ both by life and word.

—P&PQ—

## SPIRITS IN PRISON

H.M.M., Reno, Nev.

**Question:** Where was Christ in the period between the crucifixion and the resurrection? Does I Peter 3:19 mean that He was in hell preaching to the spirits in prison?

**Answer:** This is a much discussed and variously interpreted passage. The word here translated "preach" is never used alone anywhere in the New Testament for preaching the gospel, but it is elsewhere used in the sense of making announcement or proclamation.

The "spirits" here mentioned are those in "prison," which may be taken to mean the abyss or Tartarus (II Pet. 2:4; Rev. 9:1-12; Luke 8:31; Rev. 9:1), the place of the fallen angels or evil spirits. It is not the Sheol or Hades usually referred to as the place of the human dead. Of these

spirits it is said that they are under irrevocable judgment (Jude 6; II Pet. 2:4). Therefore it cannot be any preaching of *grace*, nor can it mean a second opportunity for those who have refused salvation in Christ during their lifetime upon earth, since such are not in view here.

The view therefore which seems best suited to the context and presents least difficulty is that our Lord Jesus Christ is here proclaiming His finished work for salvation and His triumph over sin and death, which may at the same time have been the official and final pronouncement of judgment upon them (see also v. 22). The most important thing about the passage, however, is the lesson Peter seeks to teach, which is to encourage, after the example of Christ, to a faithful testimony even at the risk of unjust suffering or martyrdom for it.

—P&PQ—

## TAKEN CAPTIVE BY THE DEVIL D.W.S., Fort Knox, Ky.

**Question:** What is meant by the expression, "who are taken captive by him at his [the devil's] will" (II Tim. 2:26)?

**Answer:** The reference is primarily [according to the context] to false teachers and opposers of the truth, who through their attitude and life have fallen under the power of the evil one and the enemy of their souls; for behind their opposition and false teaching in the face of the divine truth it is perhaps implied that there is evil in the heart. Opposers of the truth are easy victims of the devil's will, and become his instruments.

There is, however, a marginal rendering which reads "taken captive by him [the devil] unto the will of God." This is so rendered because of two different pronouns for the words "him" and "his" in this verse.

In this case, however, the verse simply means that in gentleness and forbearance the believer must present the truth so that these false teachers and opposers who are the devil's captives and servants may have opportunity to repent and recover themselves out of his snare unto the will of Him, that is, of God.

—P&PQ—

## JUDAS AND THE LORD'S SUPPER A.H., Parker, S.D.

**Question:** Did Judas partake of the Lord's Supper?

**Answer:** The giving of the morsel by the Lord Jesus to Judas (John 13:26) simply means that Judas participated in the Paschal Supper. It is not likely that he partook of the Lord's Supper. The institution of the Lord's Supper (Matt.

26) came at the point where Judas left the room to betray the Lord Jesus. This is given in greater detail in John 13:27-30, although John does not record the institution of the Lord's Supper, probably because at the date at which he wrote it had already become a well established practice in the Church everywhere. It would be quite natural, however, for Judas to partake of the Paschal Supper. All Israel did that, and it was commanded upon all, good or bad, for it was a national and historical celebration as well as a spiritual one, commemorating the deliverance from bondage in Egypt and Israel's beginning as a nation. Judas was certainly not worthy to partake, especially under such circumstances, of this new covenant in the blood of Christ. The very thought of it would be repelling.

—P&PQ—

## THE LAW AND COMMANDMENT W.J.R., Rochelle, Ill.

**Question:** Since Paul bids us "be not entangled again with the yoke of bondage" (Gal. 5:1), that is, in the yoke of the law, how can we explain such passages as Matthew 5:18 and Romans 3:31, which seem to establish the law; and also I John 5:2, 3?

**Answer:** There is no contradiction in these passages. The apostle Paul called the law and the commandment spiritual and holy and righteous and good (Rom. 7:12). But man, through sin, was unable to perfectly keep this holy law, as he was required; and to offend in one point was to be guilty in all (James 2:10).

In Romans 7, Paul tells us that through the law we are led to see how exceedingly sinful sin is. And to those unable to keep it, because of sinful human nature, it was a bondage and a yoke, but also a schoolmaster to bring us to Christ (Gal. 3:24), who did *perfectly* keep it in our behalf who believe in Him. It is in Christ that every "jot and tittle" of the law was fulfilled (Matt. 5:18). In Him also the law, far from being made of none effect, is fully established (Rom. 3:31).

This does not mean that in Him we have no moral obligation. Indeed, there is greater obligation in proportion to our privilege. For those of us who are in Him a higher law operates, the law of love, the royal law as James calls it (2:8), as exemplified and perfectly carried out in Christ, which works no ill to and loves its neighbor. This is the "commandment" of I John 5:2, 3, which is the love of God and therefore of one another (see also John 13:34).

—P&PQ—

## THE PROTOCOLS OF ZION

J.M.F., Boise, Idaho

**Question:** What are the Protocols?

**Answer:** Your question refers no

Moody Monthly

doubt to the so-called "Protocols of the Elders of Zion." This is an alleged plot on the part of Jewish leaders by means of secret world conspiracy to conquer and rule the world. One does not even need to read this proved forgery to realize how utterly fantastic it is.

Originating in Germany some seventy years ago, it was used in Russia for political propaganda purposes and to provide a scapegoat for political evils and failures. It has figured largely of recent years in Nazi propaganda. This is significant, for under cover of accusing the Jews the Nazis have sought to accomplish for themselves this very purpose of world conquest and by similar means.

Competent investigators have exposed these Protocols as false in regard to the Jews, and as a forgery. It has been called "the most monstrous anti-Semitic forgery of modern times." Strange and sad to say, some religious papers are still engaged in the dissemination of this falsehood, and, thus wittingly or unwittingly, serving the interest of enemy propaganda.

—P&PQ—

#### JUDAH AND EPHRAIM

A.P., Davenport, Iowa

**Question:** In view of Judah's character, as described in Genesis 38, I cannot believe that his was the birthright and that Jesus came through his seed, as stated in the July issue under "The Birthright in Genesis." How can Judah's blessing be compared to that of Ephraim (Gen. 48:16-19)?

**Answer:** To say that one cannot believe this is to say that he does not believe the Scriptures. In Psalm 78:67, 68, we read this very strong and definite statement: "Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: but chose the tribe of Judah, the Mount Zion which he loved." The writer of the Epistle to the Hebrews makes this equally definite statement: "For it is evident that our Lord sprang out of Judah" (7:14).

Genesis 49:10, which is regarded by Jews and Christians as a Messianic prediction, tells us that "the scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." If this does not refer to the birthright, nothing does. Of Judah it is also said, "Thou art he whom thy brethren shall praise." Besides all this are the many passages which speak of Christ or Messiah as the son of David who, of course, sprang from Judah, and in whom the birthright is fulfilled.

As for God's choosing Judah for the birthright, there were many splendid qualities in Judah (Gen. 44:18-34). But God does not judge as men do, nor are His judgments to be questioned (Rom. 11:33; 9:20). If God should judge any of us on our own merits, no one would be able to stand before Him (Ps. 130:3).

The whole aim and purpose of our existence here below, all our endeavor, all our works, all our diligence, ought to be given to this one thing, the kingdom of God, which remains forever.—Saphir.

September, 1944



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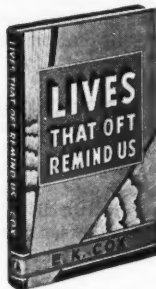
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★ Harold L. Lundquist

September 10  
DAVID ANOINTED KING  
I Samuel 16:1-5, 11-18

**Golden Text:** *Man looketh on the outward appearance, but the Lord looketh on the heart.*—I Samuel 16:7.

**O**UTWARD appearance, by which man judges, is almost always deceptive. God knows the heart and is able to evaluate a man correctly. In calling David, the ruddy shepherd boy, to be king, God cut across the ideas of men, but He was, as always, right.

We should let Him lead us in our choice of Christian workers. Only He knows what the future bears. According to the outward appearance, men like David Livingstone and D. L. Moody would never have been regarded as likely prospects for Christian service, but God had His hand upon them and He used them.

The call and anointing of David begins our study of this remarkable man. He was

## I. A Man from God's Storehouse (v. 1)—"I Have Provided."

God's great storehouses are full of blessings, material and spiritual, but He also has a great and constantly replenished reserve of men and women from which He calls and sends them forth. The thing we must guard against is the setting of hindrances in His holy way, either in our own lives or in the lives of others.

A man power shortage is very serious, for it simply cuts off the stream of production without which action becomes impossible. There should never be any shortage of man power in the Lord's work, and there would never be any if all His creation were willingly subject to Him.

God was ready to set aside Saul, and He had David ready. Samuel the prophet was still grieving over Saul's failure. In a sense that feeling for Saul was most commendable, but it could not go on.

When men, even of our own families or circle of friends, persist in rebellion against the Lord, we must not let our grief hold us back, but move on with the man of God's choice.

## II. A Man Who Had to Be Sought (vv. 2-5)—"Send and Fetch Him."

Usually those who are quick to offer themselves for an important place are not the ones for the place. And those who are sitting around doing nothing but waiting for some honor to come to them, are not the ones to choose.

"Let the office seek the man" is the

highest ground, even in politics; surely it must be the proper procedure in spiritual activity.

David might well have wanted to be at the place of sacrifice and the feast that day, but since all his family were there, and someone had to care for the sheep, he did it. A man like that, hard at his work, is well worth seeking when something important needs to be done.

Then, too, David was evidently not going around planning to be king. He did not expect it, he did not seek it, he was humble about it when it came to him, and he was therefore the one to be sought for, and sent after.

The interesting story of Samuel's effort to find one among Jesse's seven sons (vv. 6-10) is well worth reading. Samuel still had the idea that a king must be prepossessing and able to thrill men by his appearance. He should have learned better from his experience with Saul.

God put him right (v. 7), and we do well to renew our thinking on that point. The world is in a place where many leaders must be chosen in the months and years just ahead. Will we be eager and willing to have God lead us in our choice? Or will we be swayed by personal interests or political expediency?

## III. A Man of Spirituality (vv. 11-13)—"the Spirit of the Lord Came upon David."

The Holy Spirit, ever active in all periods of Bible history, became the abiding presence in the believer's heart after Pentecost, but during the Old Testament period He came on chosen individuals for a particular work. As David was anointed king the Spirit came upon him for that service. In spite of his failings (when he forgot the Lord) David was throughout his reign a spiritually-minded man who wanted God's will and His glory to be uppermost.

God never calls a man without enabling him for his task, and the chief and indispensable enabling is that of the Holy Spirit's power. Like David, we may enter upon a God-appointed responsibility without fear or question, simply trusting the Holy Spirit to take, transform, empower, and use us for God's glory. There is really no excuse for our indifferent or powerless ministry in teaching or preaching or living for God. Notice the word "mightily" in the Revised Version of verse 13. That's what we need, and can have, too.

## IV. A Man Willing to Serve (vv. 14-18).

Upon Saul there came tremendous moods of despondency. These were "from the Lord" (v. 14) in the sense that God permitted His disobedient and rejected servant to suffer the result of his self-will and failure. How awful it is for any-

one to be out of the will of God and conscious of His disapproval.

To help Saul in those dark hours, David, the sweet singer of Israel, was willing to serve with his voice and his harp. How many thousands of times David has served all the generations since with his psalms. He was a man of gifts, gladly given for the Lord and for others.

Bear in mind that while David was not yet publicly crowned, he was already anointed to be king. Yet he was ready to serve the one whose place he was to take even in his hours of dejection and hateful ill will.

There is real greatness of soul in the man who will humble himself and serve even those who are unkind and ungrateful. Remember our Master and Lord gave Himself for us "while we were yet sinners" (Rom. 5:8).

September 17  
THE KINGDOM STRONGLY  
ESTABLISHED

II Samuel 2:4-7; 5:1-10

**Golden Text:** *They that trust in the Lord shall be as mount Zion, which cannot be moved, but abideth forever.*—Psalm 125:1.

**P**osition and power are important to a king, but of even greater importance is the winning of the hearts of his people. Only as he has them with him can he build a great nation.

David was the Lord's anointed. The kingdom was his. But God expected him to make the necessary effort and use his own abilities to bring it into a place of honor and usefulness. God gives us all we have, but He does not shower it down on us; we must go out and possess it.

Note in the three verses that precede our lesson (vv. 1-3) that David moved forward only after prayer and divine guidance. Little wonder that he succeeded.

## I. The Southern Tribes Declare Their Loyalty (2:4).

The nation was divided into two parts, Judah in the south and Israel in the north. To bring them together again called for consummate skill. David had it.

When Saul had died, David showed his respect and genuine loyalty to the king by his actions and by his song of lament which we find in II Samuel 1. Then by the Lord's leading he went to Hebron, the national capital of Judah, and there awaited the will of the people.

Their declaration for David was not long in coming. They knew and respected him. He had shown himself to be their friend (I Sam. 30:26) and now they made him king. It was the first step and a long one in the right direction.

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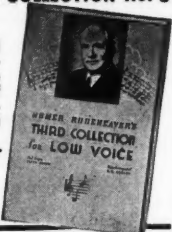
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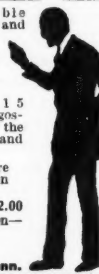
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## II. The King Makes Friends by Being Friendly (2:5-7).

The men of Jabesh-gilead, hearing that the Philistines had killed Saul, went for his body and gave it suitable burial. This gave David occasion to show his fine spirit of appreciation, which naturally warmed the hearts of all those who had loved and followed Saul. It was excellent strategy, but at the same time it was the natural expression of a kind heart.

He that would have friends must show himself friendly (Prov. 18:24). And why not? The friendly and open-hearted kindness of some Christians does more to win others to Christ than the brilliant discourses of some cold, exclusive Christian worker. Most of the Lord's work is done by ordinary people with a warm heart. Is there a reason why we cannot all be winsome and attractive in Christ?

David also improved the opportunity to enlist their loyal co-operation by reminding them that he was now their king. People need to have their proper relationships kept always before them; they need reminders. That, too, was wisdom on the king's part.

## III. The Northern Tribes Recognize Their King (5:1-5).

A period of seven years elapsed before this took place. The house of Saul was not willing to yield its supposed rights to the throne, and there was fighting and struggle. In it all David showed himself to be upright and considerate.

There is value in gradual development and in the struggle for the right. Had David found immediate success one wonders whether he would have gained the strength he needed for the future.

A sturdy oak tree was never grown in the atmosphere of a hothouse. It must meet and conquer the blasts of the winter wind if it is to have a stout heart.

Then came the day when Israel, the tribes of the north country, of their own accord chose to put themselves under David. Note that it was because of their regard for him (vv. 1, 2) they came to him (v. 3). That was great gain.

Now the young king had a united nation behind him, made up of those who had not only been given to him by God, but who had of their own accord been drawn to him. They were now ready to move forward to real conquest.

A united people! How important that is in the affairs of the nations. Nothing is more disturbing or a greater hindrance than internal friction. We ought to deal quickly and decisively with any group or force in the life of our nation which is clearly divisive or disloyal.

Think, then, how important it is that God's people in the Christian Church stand together in undivided loyalty to Christ, our King, and in loving devotion to one another. That does not mean that we must all belong to one church, or wear the same denominational label. But it does mean that we must not build up fences to shut one another out, and certainly it means that we must not throw stones at one another. Every born-again Bible believer is a member of the body of Christ. Let us stand together, for Him!

## IV. The King Establishes a National Capital (5:6-10).

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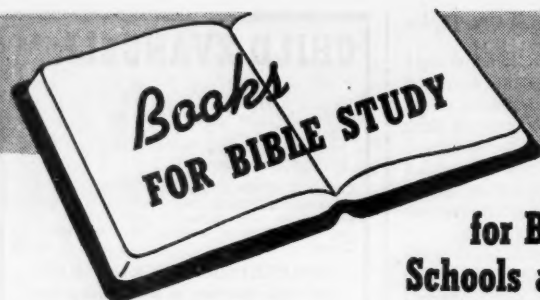
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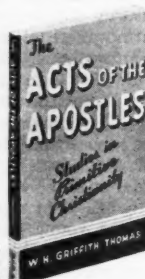
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Jerusalem, which was to be the "city of David," and which figures so prominently not only in history but in prophecy, had to be wrested from the hands of the heathen Jebusites, and be established as the sacred city and the capital of the Jewish nation.

Note that the kind and considerate king was not a weakling. He knew how to fight and to win. Verse 8 is difficult to interpret, but evidently does not mean that David was cruel. The Jebusites taunted him by saying that their blind and cripples could hold the wall against David's men. Then they doubtless put their best soldiers on the wall, and David said to his men, "Let us take these cripples."

We see in verses 9 and 10 that David was not only a fighter, but also a builder. He began then the development of Jerusalem, the great city of which we are yet to hear wondrous things.

"The Lord of hosts was with him." May we have Him with us as we too build up the "city of God." We need Him, and without Him we do indeed labor in vain (Ps. 127:1).

September 24

## RELIGION IN THE LIFE OF A NATION

II Samuel 7:17-29

Golden Text: *The Lord shall be unto thee an everlasting light, and thy God thy glory.*—Isaiah 60:19.

**R**IGHTEOUSNESS exalteth a nation" (Prov. 14:34). True religion is vital to the life of a nation and is the only foundation for national stability and growth. David, the man after God's own heart, knew this, and was not content that the ark of God, the center of the nation's worship, should be without a suitable house. He was not one to be content with a fine palace for his own comfort while the ark of God had a temporary abiding place within curtained walls (v. 2).

Although the prophet Nathan encouraged him in his plan (v. 3), the Lord revealed to the prophet that David was not to build His house (see I Chron. 22:8, 9), but to prepare the materials so that his son Solomon could do it. David's response to that message reveals the true religious attitude of a king and a people who fear and worship God. They were ready to—

### I. Receive God's Grace (vv. 18-22).

The great Davidic covenant, which is yet to have its final fulfillment in David's greater son, our Lord Jesus, was made with him at this time. He was promised that the throne of his kingdom was to be established forever (vv. 13-15), a prophecy to be fulfilled in Christ.

But there was also the great promise of blessing upon David's son Solomon, and the reminder of God's grace upon David, the one brought up from the sheepcote to be king (v. 8).

In humility of heart David received this grace and thanked God for it. Note such expressions as "Who am I?" "What is my house?" "What can David say more?" and "For thy word's sake thou hast done these great things." David

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knew and admitted his unworthiness; he realized that this was indeed unmerited favor from God, but he accepted it as God's gift.

### II. Recognize God's Power (vv. 23, 24).

Israel had seen the mighty hand of God at work on their behalf repeatedly, since the day God had brought them forth out of Egypt. God had literally redeemed them for Himself, a purchased possession, protected by His limitless power.

That redemption was not only national but spiritual—they were set free from the gods of Egypt (v. 23) and confirmed to the Lord (v. 24).

It is a great and noble thing when a nation recalls its past and thanks God for His powerful hand upon its destiny. It has been said that a nation which does not remember its past will not have a future worth remembering; and when it remembers, let it recognize God in its history. He is the God of the nations as well as of individuals.

### III. Rest in God's Promise (vv. 25-27).

"Do as thou hast said." That is a perfect prayer for any nation. Let the will of God be done, and all will be well—now and in the future.

There is nothing commendable about doubting God's promise or limiting Him in fulfilling it. It glorifies God and magnifies His name to take Him at His word and to confidently expect Him to fully meet His promise. To do anything else is to reflect on His power and His integrity.

It was the prayer of David that the Lord's name might be magnified forever in the keeping of the covenant which He had made with him. That squarely put all of the authority and dependability of God behind the keeping of the promise.

David found peace of heart there. May not we do likewise, resting on the promises of God?

### IV. Rejoice in God's Blessing (vv. 28, 29).

David praised God for the assurance that His words were true, and claimed the promise of a blessing upon his house, "that it may continue forever before thee."

He evidently saw beyond the immediate fulfillment of the promise in Solomon to the coming of Christ (cf. vv. 18, 19; Rom. 4:5-8). And his heart leaped for joy at the unspeakable honor which had thus come to him.

This is substantiated by the translation of verse 19 by the Hebrew scholar Adam Clarke: "O Lord God, thou hast spoken of thy servant's house for a great while to come, and hast regarded me in the arrangement about the MAN that is to be from above, O God Jehovah."

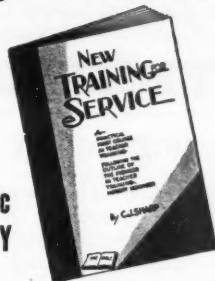
Little wonder, then, that David raised his voice and heart in praise and worship. His "adoration and thanksgiving at the revelation of this great truth is beautiful. Its humility, faith, and gratitude reach a sublimity unequalled since Moses" (James M. Gray).

October 1

JESUS THE LIGHT OF THE WORLD  
John 9:1-7, 13, 34-41

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**Golden Text:** *I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.*—John 8:12.

**L**IGHT is a fascinating subject for study, and especially is that true when we speak of spiritual light. In the lessons of the next three months we are to see the light which Christ sheds on the problems of life today.

How appropriate to begin that study by recognizing Christ as the one true "light of the world." He it is who brought us out of darkness, and it is from His light that we too are lighted and become God's lights in this wicked world (Matt. 5:14-16).

The story which presents our Lord as the light and the light giver is that of the man born blind. Four choices confront us.

### I. Guesswork or God's Glory (vv. 1-5).

Men have an inordinate curiosity about those who are handicapped or crippled. Even the disciples of Jesus had fallen into the sad tendency of seeing in one who needed their help, a case for theological speculation rather than one in whom God's glory could be revealed.

Need without power to help is a depressing thing, and may encourage man to a bit of scientific or religious guesswork. Here is a specimen—let us examine it. How did this happen? Who was responsible? But when we know the power of God, guessing and theorizing is gone. Here is help!

Jesus declared a great truth here—suffering is not necessarily the result of a sin, nor for the purpose of judgment or punishment. This man was here that God might show His grace and power.

Those who suffer in our day may be the means of declaring God's glory, either by His deliverance from pain and sorrow, or by His grace to bear the burden graciously and for His glory.

### II. Impossibility or Obedience (vv. 6, 7).

"Clay cannot bring sight to a man's eyes—anyone knows that! All such a covering can do is to make the darkness of sightless eyes even more impenetrable." The blind man might have reasoned that way. He would have been entirely logical in so doing—and he would have gone right on being blind.

It is possible to thrust from you God's richest blessing by insisting that God's work be done in accord with your ability to understand.

But the blind man chose the obedience of faith—"he went . . . and washed, and came seeing." Jesus is the light of the world to those who will believe. The blind man found it so—we may also find it to be true, if we will believe. The impossible becomes possible—with God, for "with God all things are possible." Jesus said it (Matt. 19:26); let us believe it and act on it.

### III. Controversy or Confession (vv. 13, 34-38).

This is a great chapter, one in which we see the glory of faith contrasted with the controversial smallness of unbelief.

Moody Monthly

ing men. The Pharisees were religious men, but they hated Jesus (a combination possible even in our day), so they sought in every possible way to discredit Him, to deny the miracle, and to destroy the one who was healed.

Against that dark background the light of this man's faith shines the more brightly. The more they tried to confuse him, the deeper they entrapped themselves, as he answered in simple faith.

Testimony is a tremendously effective thing, even though it must cling to the elementary and blessed truth. "I was blind, now I see" (v. 25). But note that he went on, and under the tender ministry of Jesus, he received his spiritual, as well as his physical, sight. "I believe"—what majestic words, what transforming words, what world-shaking words! Friend, do you believe on Christ? If not, will you do it right now?

#### IV. Healing or Hardening (vv. 39-41).

The same sun which softens the wax hardens the mud. The light which attracts some out of the dark places causes others to shrink farther into the shadows lest they have to give up their dark deeds and thoughts.

So it was in this case. The blind man who had faith, saw, and that sight was the sight of the soul as well as of the body. But the embittered Pharisees were only hardened in their sin. Because they boasted of their spiritual sight which made the ministry of Jesus unnecessary (as they thought!), there was nothing for Him to do but to leave them in their darkness.

The light of Christ, which is to shine on the problems of life in the lessons of the three months ahead of us, will either bring men to the light in faith, or confirm them in their unbelief. Which is it to be in your case and in that of those to whom you minister in Sunday school class or church?

Much prayer is needed, and a deepened faith in God's Word, in order that these lessons may be mightily used of Him—for His own glory.



#### Editorial Notes

(Continued from page 6)

is all in the human response, and not in the original promise.

Hebrews 1:1, 2 does not say, "God, who at sundry times and in divers manners probably spake in times past unto the fathers in the prophets, hath in these last days probably spoken unto us in his Son."

How glorious the certainty and clearness of the Bible on vital themes. There are lesser things on which there may be different views expressed, but when it comes to the great foundational truths of our revealed faith there should be unity and positiveness, for the Bible is clear, plain and definite.

September, 1944

## SCHOOLS

### THE THOUGHTFUL PARENT and the YOUNGER BOY



Parents of boys eight to fifteen sincerely hope that the war will be over before their boys reach induction age.

They realize that older boys must be prepared to make efficient personal contributions to the war through the Armed Services. But are the younger boys being given enough attention in our public schools? Do large classes, changing teachers, and emphasis upon activities of wartime living give the boy in his early teens the best preparation for college and for life?

These young boys must lay sound foundations NOW, if they are to meet their parents' hopes for them. They must learn to study hard, to concentrate, to handle effectively the tool subjects of English, and mathematics, to reason inductively and deductively. They should carry to college with them a real background in literature, history, and science.

Stony Brook, without neglecting the essential preparation of the older boy, is devoting special thought and attention to his younger brother. And the very keystone of Stony Brook's work is to help all boys, old and young alike, to grow in grace and in the knowledge of Christ.

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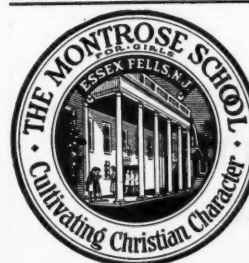


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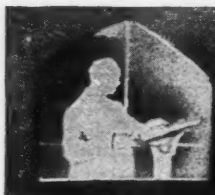
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# for Sermon and Scrap Book

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.



## NOT RATIONED!

1. Ample Mercy (Titus 3:5; Jude 2).
2. Abounding Grace (II Cor. 8:9; 9:8).
3. Abundant Peace (Phil. 4:7; Isa. 26:3).

—Elmer E. Bloom.

## II PETER 3

1. Doctrine of the Church (vv. 1-10).
2. Duty of the Church (vv. 11, 12).
3. Destiny of the Church (v. 13).
4. Diligence of the Church (vv. 14-18).

—W. A. Rowland.

## HE SAW HIMSELF

Isaiah 6:1-12

1. As a Lost Sinner (v. 5).
2. As an Object of God's Grace (vv. 6, 7).
3. As a Servant Called of God (vv. 8, 9).

—Orus Rupe.

## AWAY

1. He Went Away (Matt. 19:22).
2. "Will Ye Also Go Away?" (John 6:67).
3. And These Shall Go Away (Matt. 25:46).

—Stanley P. McPherson.

## CHRIST IS PREACHED

Philippians 1:12-20

1. By Bonds (v. 13).
2. By Boldness (v. 14).
3. By Bitterness (vv. 15, 16).
4. By the Body (v. 20).

—Charles C. Colas.

## ACCESS

Philippians 3:14

1. Action—"press."
2. Ambition—"toward the mark."
3. Award—"prize of the high calling."
4. Approval—"in Christ Jesus."

—Ethel Knauf.

## "BASIC"

"For we must share, if we would keep  
That good thing from above;  
Ceasing to give we cease to have—  
Such is the law of love."

## THE LION AND THE LAMB

1. The Slain Lion—furnished Power (Judg. 14:5, 6).
2. The Sacrificial Lamb—provided a Feast (Exod. 12:1-4).
3. The Suffering Lord—fulfilled Prophecy (Mark 14:32-41).

—Jim E. Stark.

## THE THREE TENSES OF THE CHRISTIAN LIFE

1. Past: I was without Christ (Eph. 2:2, 12).
2. Present: I am in Christ (Eph. 2:13).
3. Future: I shall be with Christ (Phil. 1:13).

—J. Ritchie.

## IN LOVE

1. Before Him (Eph. 1:4).
2. Rooted and grounded (Eph. 3:17).
3. Forbearing one another (Eph. 4:2).
4. Speaking the truth (Eph. 4:15).
5. Edifying the body (Eph. 4:16).
6. Walking (Eph. 5:2).

## OUR ABIDING PLACE

1. Under the Shadow of the Almighty (Ps. 91:1).
2. In Our Father's Hand (John 10:29).
3. In His Bosom (Isa. 40:11).
4. Under His Wings (Ps. 91:4).
5. In His Care (I Pet. 5:7).

—H. M. Mael.

## SEVEN THINGS THAT MAY FAIL

1. Money (Gen. 47:15).
2. Kinsfolk (Job 19:14).
3. Strength (Ps. 31:10).
4. Refuge (Ps. 142:4).
5. Eyes (Ps. 69:3).
6. Desire (Eccl. 12:5).
7. Flesh and heart (Ps. 73:26).

—S. R. B.

## PURPOSE

"Find out what God would have you do  
And do that little well,  
For what is great and what is small  
'Tis only He can tell."

## FIVE MINUTES AFTER DEATH

Dives and Lazarus, Luke 16

1. A new view of death.
2. A new standard of values.
3. A new view of eternal things.
4. A new relationship with our loved ones.
5. A new experience of life.

—H. G. Hamilton.

## A LORD'S TABLE MEDITATION

I Corinthians 11:25, 26

1. The Person We Meet to Remember—the Lord.
2. The Theme We Announce—His Death.
3. The Event We Wait for—His Coming Again.

—J. Ritchie.

## PHYSICAL ATTITUDES OF THE BELIEVER

1. Leaning (John 13:23).
2. Lying down (Ps. 23:2).
3. Sitting (Luke 8:35; Deut. 33:3).
4. Standing (Eph. 6:13; Phil. 4:1).
5. Walking (Eph. 2:10; Gal. 5:25).
6. Running (I Cor. 9:24; Heb. 12:1).
7. Mounting up (Isa. 40:31; I Thess. 4:17).

## THE CHRISTIAN LIFE

1. A Newness of Person (II Cor. 5:17).  
A new creature in Christ.
2. A Newness of Position (John 1:12).  
A child of God.
3. A Newness of Possession (Acts 2:38).  
The Holy Spirit.
4. A Newness of Privilege (I John 1:3).  
Fellowship with Deity and believers.
5. A Newness of Purpose (Phil. 1:21).  
To live is Christ.
6. A Newness of Power (Acts 1:8).  
To witness in the Spirit.
7. A Newness of Promise (James 1:12).  
The crown of life.

—Earton P. Robertson.

## SELF-SURRENDER

Self-surrender taken alone is a plunge into a cold void. When it is a surrender to the Son of God who loved me and gave Himself for me, it is the bright homecoming of the soul to the seat and sphere of life and power.

—G. Handley Moule.

Moody Monthly

"Live as if Christ died yesterday,  
rose this morning, and is  
coming back to-morrow."



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## GRACE

Not by works which we have done,  
But through God's beloved Son  
Peace and rest are won.

Law condemned, but Jesus died;  
Mercy called, and faith replied;  
God is satisfied.

God is satisfied, and we  
Rest upon His promise free,  
Claim it thankfully.

Grace has saved us, made us one  
With the Man upon the throne;  
Grace, and grace alone.

Live we then in peace and love,  
As the life is lived above,  
And our sonship prove.

—E.S.W., in *The Witness*.

## PREACHING THE CROSS

He preached of science—an attentive throng

Admiring heard;

The nation's weal—the listening multitude

Approved his word;

The social need—and thousands gave

Assenting nod;

He preached the Cross—and men were won

From sin to God.

—*Watchman-Examiner*.

## DISTRACTIONS

Distractions are sometimes an asset. They may be seized upon and turned to advantage. They afford just that human touch that create a sympathetic interest between the speaker and his audience; and if he is alive to his opportunity, he will make the most of them. When the witty Poindexter S. Henson was lecturing in a large hall, a window blind somewhere in the spaces above him gave way and fell with a loud crash, just as he was introducing his lecture. He said: "I've begun to bring down the house already!"  
—Arthur Stevens Phelps, in *Speaking in Public*.

## SOME OF GOD'S PARADOXES

"Whosoever shall save his life shall lose it; and whosoever shall lose his life for my sake shall find it" (Matt. 16:25).

"He that is called in the Lord, a servant (slave), is the Lord's freeman; likewise also he that is called, being free, is Christ's servant (slave)" (I Cor. 7:22).

"As having nothing and yet possessing all things" (II Cor. 6:10).

"In nothing am I behind . . . though I be nothing" (II Cor. 12:11).

"When I am weak, then am I strong" (II Cor. 12:10). "I know . . . thy poverty, but thou art rich" (Rev. 2:9).

"Their deep poverty abounded unto the riches of their liberality" (II Cor. 8:2).

"Whosoever therefore shall humble himself as this little child the same is greatest (the greater) in the kingdom of heaven" (Matt. 18:4).

"He that is least in the kingdom of heaven is greater than he" (Matt. 11:11).

—*Student of Scripture*.

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Flower-strewn pathways  
All our lives through;  
God hath not promised  
Sun without rain,  
Joy without sorrow,  
Peace without pain.

But God hath promised  
Strength for the day,  
Rest for the labor,  
Light for the way,  
Grace for the trials,  
Help from above,  
Unfailing sympathy,  
Undying love.

—Annie Johnson Flint

## HOMELY HINTS

On the Use of Illustrations

1. They should be on the plane of the hearer's experience or intelligence.
2. They should be such as to leave no fear that their use will obscure the truth desired to impress.
3. Too many illustrations should not be used to illustrate a single important truth.
4. The same illustrations should not be used on too frequent occasions.

—A. H. McKimsey, in  
*Practical Pedagogy.*

## THE MINISTERIAL DEAD LINE

The dead line in the ministry, as in any other calling, is the line of laziness. The physician cannot depend on last week's diagnosis. The merchant cannot assume that a customer of ten years standing will not be enticed elsewhere.

And the preacher must be a live, wide-awake growing man. Let him dye his brains, not his hair. Let his thoughts be fresh, and his speech be glowing. Sermons, it has well been said, are like bread, which is delicious when it is fresh, but which, when a month old, is hard to cut, harder to eat and hardest of all to digest.

—A. J. F. Behrends.

## WHEN IS A GOSPEL SERMON STRONG?

A sermon is strong only when it is powerful to produce the effect for which a sermon is made. If the great end of a sermon is to arouse a man to hate his sins, and to see in Christ a divine Saviour, and so awaken him as to cause him to immediately accept Christ and find forgiveness, then that sermon is a strong sermon which brings about that result. The man who attempts to do it in any other way, and fails, has preached a weak sermon, no matter how scholarly nor how splendid its rhetoric, nor how profound its thought, nor how dignified its delivery. Sermons are strong that pull down the works of the devil and capture sinners for Jesus Christ.—Louis Albert Banks.

Kings and their subjects, masters and slaves, find a common level in two places — at the foot of the Cross, or in the grave.



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## Sound the Trumpet!

(Continued from page 13)

is expecting us to watch and pray, to occupy till He come, to shine as lights in the world, to be His witnesses. He has no hands but our hands, no feet, no voice but ours, so far as testimony in this day is concerned. Let us not fail Him; He is counting on us. A charge to keep we have, a God to glorify.

It is a day of trumpets with uncertain sound. And a bewildered world knows not whence it cometh nor whither it goeth. We have a message sure and sound. Let us sound it as the oracles of God. It is no time to tiddle our thumbs and say, "We may well suppose." It is time to shout with absolute certainty, "Thus saith the Lord."



## After the War, What?

(Continued from page 15)

will not be stilled. We fought to free America; we fought for a just and durable peace and, by the help of God, we are going to see that that peace does endure.

Finally, comes the question, How can we withstand the evil? Are we sure we are the called? Notice how Paul and his friends answer the question for us.

**THEY DID ALL IN THE NAME OF CHRIST.** What better answer do we need than the answer to the damsel, "I command thee in the name of Jesus Christ to come out of her." Or the answer to the Philippian jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This is the Sent One of God, the "only begotten Son, that who-soever believeth in him should not perish; but have everlasting life" (John 3:16). This is the One whose blood was shed for the remission of sin. This is the One who rose again the third day and ascended into heaven to make intercession for us; and this is the One who said, "I will come again, and receive you unto myself." That is the message—the presentation of Christ as Saviour. Let us again take the example of Paul and his friends.

They answered that call in the name of Christ. The Lord called and they answered. What greater call could we have than to take the reins for Christ as we return to the mission field of America?

They answered by a boldness for Christ. We have a message, and with boldness we will present it, regardless of what we may be called upon to suffer.

They answered with a life of praise to God. "I count it all joy to suffer in his name." In prison, they sang praises to God and the jailer was convicted of sin.

In conclusion I say, "Rise up, O men of God; have done with lesser things." The call of God is to preach Christ. No more talk but action; no more listlessness but life; no more the power of evil but the power of God. Go forward in His name!



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# Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

**Reports should be definite.** Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting

★

SINCE its inception, May 27, the best in music and message characterizes the Chicagoland Youth for Christ rallies, held each Saturday at 7:30 P.M., in Orchestra Hall, Chicago. A portion of the service, from 8:45 to 9:15, is broadcast over station WCFL, with a fast-moving program aimed always at the salvation of souls. Music, under the direction of Robert A. Cook, continues to be a vital factor in the success of this work. Beverly Shea, bass-baritone; Rose Arzoumanian, soprano soloist; Douglas Fisher at the concert organ, and Blanchard Leightner and LaVerne Christianson at the grand pianos, complement the thousands of young voices who raise the theme "Christ Lifted Me!" Leaders from more than twenty-five city-wide organizations are lending their active support to this work. Each Saturday night there have been conversions. One night recently there was a Japanese, two Navajo Indians and several servicemen brought to Christ, along with a husband and wife reunited

after both had been converted. The director, Torrey Johnson, says: "We desire to provide a place where Christian young people can find opportunity for fellowship and Christian service, as well as gospel ministry to the thousands of unsaved young people who are roaming the streets, waiting for something to happen." Present plans include a full program for September and October, with a Victory Rally in Chicago Stadium on Oct. 21. Such well-known speakers as Dr. Harry Rimmer, Dr. H. H. Savage, Dr. William Culbertson, Dr. Louis Talbot, Jack Wyrzten and Dr. Martin DeHaan are listed on the program.

Christians were blessed and several persons confessed Christ during a meeting held by Neil McIntyre in the Haniston Baptist Church, Fergus, Ont., G. H. Pace, pastor. "We had fine attendance, interest and results," writes Mr. Pace.

Forty-four persons confessed Christ during the meetings held July 1-16, by B. M. Rollins in Wheeler's Chapel Methodist Church near Blountville, Tenn. The attendance was good and great interest was shown in this evangelistic effort.

March 28-May 7, the Edward VanderJagt Party conducted a campaign in the Fundamental Baptist Church, Akron, Ohio, where B. F. Cate is pastor. From Akron the party went to La Porte, Ind., where services were held in the First Baptist Church. Here, as in previous places, the Word of God was blessed in the salvation of souls. Mrs. VanderJagt

and Betty Mae assisted in these meetings with music and singing.

R. I. Humberd was speaker July 9 at the afternoon and evening meetings of the Penn Grove Camp Bible Conference near Hanover, Pa. He also spoke in the morning at Hanover Gospel Center, Sanderson Jacobs, pastor. Mr. Jacobs is also director of the Penn Grove Conference.

June 19-July 2, the First Baptist Temple of Oshkosh, Wis., conducted a daily vacation Bible school. The pastor, C. B. Cunningham, reports that 310 boys and girls were enrolled, with an average attendance of 219. About forty made a definite decision for Christ. During these two weeks, evening meetings were held which dealt in a special way with the cause and cure of juvenile delinquency. Robert James Devine, of Lansing, Mich., presented challenging messages, which caused the audiences to gravely consider their responsibility in checking juvenile crime. He gave as the only solution the gospel of Jesus Christ. The "Smitty Singers" of Minneapolis, Minn., furnished special music and assisted in the Bible school. The First Baptist Temple has recently opened a branch chapel Sunday school in the Nordheim district of Oshkosh.

## NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding reported evidences of God's blessing on a city-wide Bible conference June 28 to July 5, participated in by all of the churches in Galion, Ohio. Meetings were held in the afternoon in the First Baptist Church, C. G. Collison, pastor; evening services in the First Reformed Church, R. R. Elliker, pastor.

On July 8-15 Dr. Armerding brought nineteen expository messages at the Gull Lake Bible Conference near Augusta, Mich. July 16-21 he was the speaker at the United Brethren conference, Findley Lake, N. Y. Approximately seven hundred attended the sessions. There was a fine response as a result of this ministry. July 23-28 he was in a summer Bible conference at the Ocean City Baptist Church, Ocean City, N. J., William A. Mierop, pastor.

James R. Calhoun conducted eighteen different services during July showing the film, "They Live Forever," in churches in Michigan and Indiana.

Leonard Eilers continued his work in southern California showing the film, "They Live Forever," in nine churches in that area.

Homer W. Grimes conducted an evangelistic campaign July 2-16 in the First Baptist Church, Corvallis, Ore., Dr. Edward B. Hart, pastor. A fine group professed conversion, with sixty members of the congregation reconsecrating their lives for service. In connection with this

Chicagoland Youth for Christ audience in Orchestra Hall, Chicago.



campaign, Mr. Grimes spoke to all of the chaplains at Camp Adair prior to their departure for places unknown. Three radio broadcasts over station KWIL, Albany, Ore., were made during this period. July 19-30 Mr. Grimes conducted a campaign in the Glide Memorial Methodist Church, San Francisco, Calif., Dr. James C. McPheeters, pastor. A ten-day continuous prayer meeting was held during the services.

Michael A. Guido was a speaker at the Baptist Training Unit encampment near Dublin, Ga. This encampment was under the auspices of the First Baptist Church, Dr. R. D. Hodges, pastor. Splendid attendance, twenty-six professed conversions, and sixty-seven reconsecrations were reported.

Robert J. Kees showed "They Live Forever" and conducted the evening services July 3 in the Tower Grove Baptist Church, St. Louis, Mo., Forrest A. Lowry, pastor. On July 5 Mr. Kees showed the film at the Water Tower Baptist Church, St. Louis, Mo., D. F. Risk, pastor. July 8 Mr. Kees was the evening speaker at the Baptist Young People's Fundamental Union, meeting in the Horsford Baptist Church, Gary, Ind. July 9 he preached at the morning service in this church. He was one of the speakers at the Institute conference July 9-16 at Cedar Lake, Ind.

Noel O. Lyons directed the annual Institute Bible conference at Cedar Lake, July 9-16. God's blessing was very evident during the week.

John F. MacArthur was the speaker July 8 at the Chicagoland Youth for Christ in Orchestra Hall, Chicago, where more than two thousand gathered at this popular service.

John F. MacArthur and Gordon Davies were among the speakers and musicians at the Institute conference at Cedar Lake, Ind., July 9-16. This team held a campaign July 18-30 in the Bethesda Free Church, Minneapolis, Minn., H. B. Prince, pastor. A letter from Mr. MacArthur tells of the first Sunday of the campaign. "I spoke six times with two radio broadcasts. At 9:30 A.M. we had a service at the servicemen's center. At least twenty prayed the sinner's prayer and really meant business. The church was filled at the morning service and was packed out that night. Five were gloriously saved." Prior to the opening of the campaign, Mr. MacArthur and Mr. Davies were guests and brought a message at a meeting of the Business Women's Council of Minneapolis.

Irwin A. Moon continued his work in the laboratory at West Los Angeles, Calif., in preparation for a tour of the army camps and naval training stations of southern California.

July 16 Raymond O. Nelson, assisted by his wife, began a ministry in charge of the music at the Gratiot Avenue Baptist Church, Detroit, Mich., Dr. E. W. Palmer, pastor. This special campaign held in a large tent continued from July 16 to August 13.

William H. Rice brought the evening message and showed the Institute war film July 9 in the Brookfield Baptist Church, Brookfield, Ill., Frank T. Brdlik,

pastor. On July 16 Mr. Rice held an afternoon service in the Quincy Gospel Center, Quincy, Ill., and in the evening showed the Institute film. July 18-23 he was the evangelist for the tent meetings sponsored by the Ministerial Association, Chicago Heights, Ill. Thirteen professed conversions and eleven reconsecrations were reported. July 30 he occupied the pulpit of the Waukegan Bible Church, Waukegan, Ill.

W. W. Shannon and M. A. Guido spent July in army camps in Georgia and Florida. This team of evangelists has an effective ministry among the boys in the service and thousands of New Testaments are distributed during their campaigns.

Ralph E. Stewart closed his campaigns in California on July 9 when he brought to a finish a two weeks' series of meetings in the Bethany Baptist Church, Long Beach, William D. Painter, pastor.

Mrs. Arthur F. Tylee conducted the girls' conference July 4-19, at the Erie-side conference grounds. Willoughby, Ohio. July 22-29, she was one of the Bible teachers at the Gull Lake Bible Conference, Augusta, Mich.

### FUTURE ENGAGEMENTS

#### For the Next Three Months

Carl Armerding—Sept. 3-8, Birmingham, Ala.; Sept. 18-24, Dadeville, Ala.; Oct. 2-6, Altoona, Pa.; Oct. 8-13, New Bethlehem, Pa.; Oct. 15-20, Toledo, Ohio; Oct. 22-29, Worcester, Mass.; Nov. 5-12, Rochester, Minn.

Marion Beene—Aug. 28-Sept. 17, and Sept. 18-30, Knoxville, Tenn.; Oct. 1-15, Breckenridge, Minn.; Nov. 5-19, Craig, Colo.

Charles E. Boren—Aug. 20-Sept. 3, Sibley, Iowa; Sept. 10-24, Thermopolis, Wyo.; Sept. 25-Oct. 8, Powell, Wyo.; Oct. 9-22, Wibaux, Mont.; Oct. 23-Nov. 5, Baker, Mont.; Nov. 6-19, Storden, Minn.

John L. Bray—Sept. 10-24, Shady Grove, Fla.; Oct. 1-15, Macon, Ga.; Oct. 22-Nov. 5, Dundee, Fla.; Nov. 12-26, Toronto, Ont.; Nov. 29-Dec. 10, Roanoke, Va.; Dec. 12-24, Rantoul, Ill.

Russell M. Brougher—June 12-Sept. 28, Portland, Ore.; Sept. 29-Oct. 16, Ashland, Ore.; Oct. 17-Nov. 6, Medford, Ore.

(Continued on page 55)

## FINE BOOKS

By DR. A. I. BROWN



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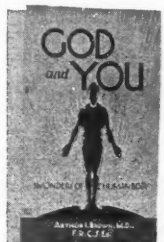
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# Book Notices

Any book favorably mentioned in this department may be ordered through the Moody Press, 153 Institute Place, Chicago 10, Ill.

★

**Let Us Go On**, by W. H. Griffith Thomas, D.D.

The Epistle to the Hebrews sets forth an interpretation of the sacrificial system of the Old Testament in a wonderful way, and any book which helps one to catch the meaning of the epistle is to be welcomed. This splendid book on the epistle is a new edition of an old stand-by in this field. It contains lectures delivered at Oxford in 1905-10, and then at the Moody Bible Institute in 1911. Its suggestive outlines are valuable to either the full-time minister who seeks to expound the Word from week to week, or to the Bible student who studies for personal enrichment.

186 pages. 5¼ x 7½ inches. Zondervan Publishing House, Grand Rapids. \$2.00. W.W.F.

**On the Preparation and Delivery of Sermons**, by John A. Broadus, completely revised by Jesse Burton Weatherspoon.

When Dr. A. T. Robertson made a revision of this great standard text on the preparation and delivery of sermons in 1926, he said that a professor of homiletics in Chicago discovered by a questionnaire that this text was employed more than all other such books combined.

Dr. Weatherspoon, who has been professor in the department of Homiletics at the Southern Baptist Theological Seminary in Louisville for many years—the chair occupied by Dr. Broadus when he wrote this book—was the logical one to bring the book up to date, to condense certain portions, to restate certain parts, to omit others, to expand some, and to insert needed material here and there. He has done his work well. The book may thus take a new lease on life and continue in the popularity it has enjoyed since its first publication in 1870. A supplementary book list at the close of the bibliography brings up to date the list of outstanding books on the art of preaching.

392 pages. 5 x 8½ inches. Harper and Brothers, New York. \$3.00. W.W.F.

**Indians Are People, Too**, by Ruth Muskrat Bronson.

Many surveys and studies of the American Indian have been published, as also numerous recitals of home missionary undertakings, but this volume is different. It comes from a member of the Indian race and gives a glimpse into how the whole picture looks from the Indian's point of view. It will probably serve as a corrective to popular thinking, if indeed we have ever thought on the Indian question at all. There are five chapters dealing with every aspect of primitive Americans, past, present and future. The book is prepared primarily for mission study groups, but will prove valuable also for private reading.

184 pages. 5 x 7 inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. W.H.H.†

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**The Gospel of Mark for Men in the Service**, by Wilbur M. Smith, D.D.

The fourteen chapters of this booklet are packed full of good meat, both highly nourishing and pleasant to the taste. While these "studies in faith and hope" are intended primarily for men in the service, they will prove most helpful for all inquiring young hearts and also for use in Bible class studies. The excellence of the work is on a par with the author's well-known *Peloubet's Notes*.

92 pages. 5¼ x 7¼ inches. Moody Press, Chicago. Paper, 50 cents. W.H.H.†

**Bright Harvest**, by A. C. Wyckoff.

A well written Christian novel relating the everyday experiences of young people in their struggle with the problems of school and work following high school. It leads naturally into a satisfying presentation of the gospel and the appeal for consecration.

169 pages. 5 x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.25. H.L.L.

**Aids to Worship**, by Albert W. Palmer.

Ordinarily a book by this extreme modernist would have no recognition on these pages, but it seems proper to warn those who might be attracted by the title that there is nothing here but the tragic emptiness of so-called religious liberalism. It is a dead and sad thing, and that shows up in such a book as this one. Little wonder, for the author finds his own "faith" in Jesus to be only "humanity at its noblest," and "our clearest picture of God." The only section of the book with any spiritual life in it is that which quotes Scripture.

140 pages. 5¼ x 8½ inches. Macmillan Company, New York. \$2.00. H.L.L.

**He Called My Name**, by Frank Vandenberg.

This is a beautifully written story of a young school teacher, who having contracted an unfortunate marriage, was trained, disciplined, and purified in the school of affliction. She lived to see how faithful the Lord is to His trusting ones, to those who allow Him to be the one Captain of their lives.

159 pages. 5½ x 8 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.25. M.I.R.

**Saved to the Uttermost**, by I. R. Wall.

This book is a series of studies in the ever appealing Epistle to the Hebrews. The writer has gone beneath the surface to get at the marrow of this wonderful portion of the New Testament. I quote a passage from this book:

"Should we tell sinners that they are Christians? The Scriptures are definite in the declaration that we are saved when we believe. That declaration is no license for evangelists to tell sinners that they are Christians because they have raised their hands and come forward, or even because they claim to believe. *This has been one of the most blighting scourges in evangelism.* When God tells the sinner that he is a Christian he will know it, and he will be able to stand."

160 pages. 5 x 7½ inches. Fleming H. Revell Company, New York. \$1.50. M.I.R.

**Wesley and Democracy**, by J. Wesley Brady, Ph.D.

The aim of this book is to show the vital connection between spiritual quickening and social reform. The author sets forth in a thrilling manner the relation between evangelical revival and social betterment.

He shows how that the spiritual seed sowing of the Christian revival in the eighteenth century brought forth fruit in the social advancement in the nineteenth century.

74 pages. 5 x 7½ inches. The Thorn Press, Toronto, Ont. 75 cents. P.B.F.

**Halley's Pocket Bible Handbook**, 1944 edition, by H. H. Halley.

Archaeology, history, biblical introduction, Bible chronology, brief summaries of Bible books, maps, and an astounding amount of related material makes this big, little book a real compendium for Bible students. The author's summaries of Bible books are evidently written with the purpose of being fair to those with varying interpretations, and are consequently somewhat general in nature, but nevertheless helpful. The fact that the book has run through more than one hundred thousand copies, since it first came out as a small pamphlet twenty years ago, indicates its wide usefulness.

676 pages. 4¼ x 6½ inches. Author, 10 W. Elm St., Chicago. Cloth, \$2.00; paper, \$1.00. H.L.L.

**What You Should Know about Tobacco**, by Frank Leighton Wood, M.D.

A thorough scientific discussion which shows that the use of tobacco poisons the body, aggravates diseases of the heart and lungs, has a definite bearing on gastric ulcer, etc. The author proves his case with medical records which are, he says, not available to the public because newspapers dare not offend cigarette advertisers. He shows the detrimental effect on efficiency in business and scholarship, and deals particularly with the great harm done to women. The book is up-to-date and well written.

147 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids. \$1.50. H.L.L.

**Opening the Door for God**, by Herman J. Sweet.

Parents who approve the doctrine of the fatherhood of God and brotherhood of man should find in this manual the answers to most of their questions concerning religion in the home. The warm-hearted author, out of positive experience from his own childhood, and years of training as director of religious education, presents an extraordinary balance between theory and illustrations, between the viewpoint of psychology and the average young parent, between religion's being caught and taught, between bed-rock convictions and adventures in their application, between self-control and expression.

153 pages. 5¼ x 7½ inches. The Westminster Press, Philadelphia. \$1.00. L.E.L.

**Old Testament Bible Lessons for the Home**, by Margaret Dager Lomas.

A pastor's wife with four children in her home shares with us twenty-six lessons for family devotions. Each lesson includes an introduction, a Bible selection, a practical interpretation, a conduct story (original for the most part), related things to talk about, a verse to remember, a typical prayer, and correlated things to do during the week. Each member of the family is to have some part in the activities, and most lessons contain some suggestions of interest to each age.

220 pages. 5½ x 8¼ inches. The Westminster Press, Philadelphia. \$1.25. L.E.L.

**Christian Family Life**, by Earl S. Rudisill.

Even within the compass of this small book, challenging and practical are the suggestions for helping parents make family life Christian and efficient. At the end of each of the twelve chapters are questions, projects for further study, and references to other publications. An excellent bibliography lists forty-five books on the subject of home life.

90 pages. 5 x 7 inches. The United Lutheran Publication House, Philadelphia. 30 cents. L.E.L.

†Dr. William H. Hockman

Moody Monthly



## Patty Lou and the White Gold Ranch, by Basil Miller.

Youthful readers of the previous Patty Lou books will enjoy this newest story of the pretty heiress. This time a shipwreck, in which her father is lost, and great financial difficulties arise, lead to adventures through which the Lord's way is constantly sought. Not only is the White Gold Ranch saved for her, but the happy climax is rendered more joyous by the knowledge that her father's life has been preserved.

74 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 60 cents. L.E.L.

## Listen, My Children, by Herbert K. England, D.D.

The personality in back of these story sermons is clearly felt on every page—a noble-minded, genial pastor with a fresh, brisk manner which appeals to active Juniors, and enough imagination to project himself into their viewpoints. The forty-five sermons for the Junior congregation follow the church year, with provision for eighteen special days. Not only is there a Bible verse for each Sunday, but the material is definitely focused on that Scripture, though self-effort is unduly stressed. 143 pages. 5 1/4 x 7 1/2 inches. Fleming H. Revell Company, New York. \$1.50. L.E.L.

## Are the New Testament Documents Reliable? by F. F. Bruce, M.A.

This is a series of talks to university students on the trustworthiness of the New Testament. It deals with the New Testament documents, canon of the New Testament, Gospel miracles, archaeological evidences, etc.

118 pages. 5 x 7 1/4 inches. Inter-Varsity Fellowship, Chicago. 40 cents. P.B.F.

## Some Notes on the Gospels, by D. M. McIntyre, D.D.

As the title indicates, this is a series of Inter-Varsity theological papers. It contains much information concerning the Synoptics and the fourth Gospel.

51 pages. 5 x 7 inches. Inter-Varsity Fellowship, Chicago. 40 cents. P.B.F.

## Romans Outlined and Summarized, by Alva J. McClain, D.D.

This is an attempt to set forth the essential structure and message of the Epistle to the Romans. This wonderful book needs to be understood by everyone who would know God's plan of salvation. The main scheme of the Spirit of God through Paul is clearly set forth by the author. Bible students will doubtless differ with the author somewhat, especially in the section on chapters 9 to 11. But even those who differ will welcome his presentation.

43 pages. 5 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 35 cents. P.B.F.



## Wherefore Did Ye Doubt?

(Continued from page 17)

done his bit. But the jobs at home were not fit to be compared with the unfinished task they had left in Africa. Besides, they argued, "the gifts and calling of God are without repentance." Gladys hid in her heart God's word to Abraham, Seeing thou "hast not withheld thy son . . . in blessing I will bless thee" (Gen. 22:16, 17).

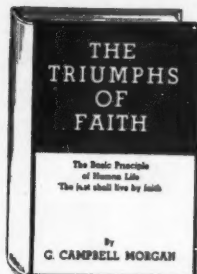
As the train pulled out of the station, their older boy signalled to them to keep the corners of their mouths turned up as he was doing. That woebegone, grinning face was more heartbreaking to see than any outburst of grief would have been. But "the name of the Lord is as ointment

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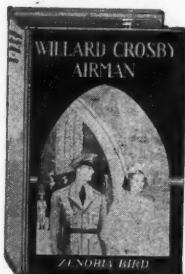


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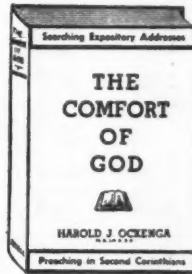
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poured forth," and even that sorrow became bearable. The boys were kept from evil and well provided for. A godly man gave them holidays on his farm when they were small, and employed them when they were putting themselves through college. Today they are both back in Africa working together with their parents for the salvation of the people they know and love.

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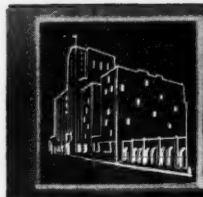












# Institute and Alumni

★ Warren Filkin

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.



## SPRING TERM COMMENCEMENT

**C**HRISt . . . Our Life" (Col. 3:4) was the motto of the class of 154 students graduated from Moody Bible Institute on August 3.

Mrs. Orval Davis, representing the women of the class, and Gerald J. Tuinstra, representing the men of the class, brought addresses at the class exercises in the morning in Torrey-Gray Auditorium. Speaker at the graduation exercises in the evening, at the Moody Memorial Church, was Rev. Bob Jones, D.D., LL.D., founder of Bob Jones College, Cleveland, Tenn.

At least twenty-two Christian bodies or denominational groups are represented by members of the class, including Baptist, Brethren, Church of God, Church of the Brethren, Christian and Missionary Alliance, Christian Reformed, Christian Union, Congregational, Disciples of Christ, Evangelical and Reformed, Evangelical Free, Evangelical Mission Covenant, independent, Lutheran, Mennonite, Methodist, Plymouth Brethren, Presbyterian, Reformed Church of America, United Brethren, United Brethren in Christ, and United Presbyterian. The students came from twenty-nine states and Canada.

The largest single group in the graduating class was composed of men in the Pastors Course, with fifty receiving diplomas, while the General Course came second, with forty-seven. Twenty-one students received diplomas for completing work in the Missionary Course, and twenty students in the Christian Education Course. Other courses in which students had completed their work are Christian Education-Music, Jewish Missions, and the Music Course.

Russell S. Heglin, president of the class, presided at the class exercises. Winfred M. Penrose, treasurer of the class, led in the invocation prayer, and Helen P. Loizeaux, recording secretary, read the Scripture. Mrs. Samuel P. Neufeldt, corresponding secretary, followed in prayer.

The music of the morning was varied, well chosen, and well done.

Mrs. Davis, whose subject was "Speaking the Truth in Love," from Ephesians 4:15, pointed out that philosophy presents a hopeless picture in its vain attempt to find the truth, but that the Bible, the revealed will of God, is final as a standard of truth. God's Word is truth, and truth is a chief attribute of God, she said, and truth is personalized in Jesus Christ. Asking how the truth we have in the Word of God is to be

presented, Mrs. Davis declared it must be given out by the crowning grace—love; first, to believers in Christ, and then to those who know not the truth.

Using as the basis of his address the experience of Elijah on Mount Carmel, Mr. Tuinstra spoke on "That This People May Know" (I Kings 18:37). He discussed first the people for whom Elijah desired this knowledge of God, and explained that it was a people who worshiped idols, who had forsaken God's commandments, who had spurned or were ignorant of God's love. How are the people to come to the knowledge of God? Through lives like ours, Mr. Tuinstra asserted. "We who have found in Christ the life we longed for are to have Him work in us, live in us, so that those with whom we come in contact may come to know Him." What is it we would have the people to know, the speaker asked, and answered by explaining briefly the message of redemption through the Cross of Christ.

M. Katherine Weigel, class vice-president, presented the class picture, and Dr. William Culbertson, Institute dean, made a few remarks of appreciation and read words of greeting from several former classes. Arne B. Markussen, who composed the music to the class song, "Christ Our Life," then directed the class in the song. The words were written by Olive Iola Clark.

Mr. Heglin closed in prayer.

Speaking on "The Peril That Threatens," Dr. Jones in his commencement address called attention to the neglect of the philosophy of self-denial and self-control on the part of America, and even on the part of some Christians. The educational leadership of America has taken over, either intentionally or unintentionally, the "I-do-as-I-please" philosophy, a satanic philosophy of self-gratification, he declared. This explains largely, he said, the juvenile crime wave in America. Dr. Jones closed his message with an appeal to return not only to evangelical orthodoxy, but also to an evangelical Christian philosophy.

Following the presentation of the diplomas, Dr. Will H. Houghton, Institute president, gave words of counsel and encouragement to the graduating class.

The names of the class members, with the courses from which they were graduated, follow:

**General Course:** Anna Condley Baker, Edith Rae Bridges, Theresa Gertrude Brunnengraber, Grace Eleanor Burnett, Frances Angeline Butavich, Wilda Mavis Condley, Olive Oleda Cressman, Catharine Olive Cumings, Jeanne Ericson Davis, Edith Epp, Mary Louise Fought, Rachel Elizabeth Guiley, Mary Jane Hamilton, Helen Kuznaik Helmbold, Carol Eileen Hess, Emma Adell Jodry, Shizuko Kajikawa, Emily Elizabeth Kinney, Bertha Gentry Knowles, Beatrice

Beth Loeding, Jessie Loizeaux, Kathryn Ethel Lyke, Sadie Mentzer MacGonagle, Thelma Electa Maack, Ann Manitsas, Junette Theodora Nelson, Shirley Blanche Olson, Jeannette Epp Regler, Edith Virginia Stanley, Gladys Elaine Swanson, Beulah Cooper Thomason, Rosemary E. Turner, Mildred Roene Yantis, Marian Ann Zanen, Charles Pomby Barnett, Kenneth Eugene Churchill, Robert Engle Douglas, Mac Stuart Gates, David Robert Goranson, Jr., Elmer Alden Hathorn, Jacob L. Hoffman, Warren Bennett Jolls, Earl Kenneth Lashley, Hudson Ellwood Messerall, Richard Elmer Moore, Roy James Rakes, John Henry Wilson.

**Christian Education Course:** Esther Albertina Amundson, Olive Iola Clark, Florence Louise Edwards, Frances Amelia Green, Mary Frances Harkrider, Ruth Lorane Higgs, Helen Parker Loizeaux, Ethel Luepnitz Lovegrove, Geraldine Ruth McRoberts, Julia Ilene Martin, Lois Marie Miller, Grace Marie Nelson, Susan Dick Neufeldt, Winifred Virginia Snyder, Ruth VanTuyt, Jeanne Ernestine Wagner, Peggy Eileen Walshe, Helen Marie Warren, Arlene Margaret Wilson, F. Morris Shirk.

**Christian Education-Music Course:** Adeline Susanna Berg, Alice Ruth Bullock, Anna Evelyn Davis, Dorothy Ruth Irvine, Gwendolyn Ruth Ray, Eleanor E. Schuler, Orville Ira Wilson.

**Jewish Missions Course:** Mildred Viola Bentz, Alice Mildred Clemens, Marvel Dawn Harris, Beulah Bernice McKinney, Rubye Evangeline Nickel, Mildred Marie Walters, Mary Katherine Weigel.

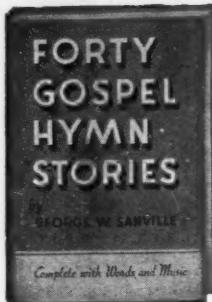
**Missionary Course:** Luella Bernice Albrecht, Rhoda Grace Crecraft, Ramona Content DuBois, Marguerite Giordano, Ruthe Charlotte Hammar, Florence Bryant Handyside, Mary Elizabeth Haney, Freda Maxine Jones, Helen Mildred Leislie, Bobyetta Lawson Miller, Elizabeth Pauline Olson, Virginia Naomi Schulenburg, G. Jean Stein, Barbara Dorothy Valk, Elizabeth Vanden Berg, Katharine Dalke Warkentin, Donadene Wolfe, David Robert Greene, Harold W. Miller, Peter J. Nickel, Melvin George Wistner.

**Music Course:** Carol Roberta Johnson, Grace Martin Rieder.

**Pastors Course:** Quinten H. P. Alfors, Victor Leon Anderson, John Milton Barcus, Clarence Arnold Bell, John Howard Blakemore, William Howard Blazer, Frank Blom, Robert Eugene Briggs, George Harrison Calhoun, John Hall Doolittle, Paul Stanley Dudenhofer, Jack Wesley Fall, Daniel Fannon, Jr., Harold Durwin Felton, Merritt Dennis Freier, Floyd Albert Gee, Arthur J. George, Lauren Wesley Gerber, Glenn Stanley Gevert, Arsen Hachick Gulian, Ford Ellsworth Hardy, Russell Sherman Heglin, Andrew K. Helmbold, Jr., Charles Richard Hulbert, Clifford



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Students completing courses in the Correspondence School from March 1 to June 30, total 925; in the Radio School of the Bible, 63.

### FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Sept. 16, Gideon banquet, Morristown, N.J.

Dr. William Culbertson, Sept. 16, Chicago and Youth for Christ, Chicago, Ill.

Dr. Harold L. Lundquist, Sept. 10, Northminster Fellowship, Fourth Presbyterian Church, Chicago, Ill.

Dr. Warren Filkin, Sept. 24-Oct. 1, First Baptist Church, Monett, Mo.

Wendell P. Loveless, Sept. 23, Youth for Christ Rally, St. Louis, Mo.

### STUDENTS OF OTHER DAYS

John T. Hartman '00, of Phoenix, Ariz., writes that his son, Staff Sgt. John P. Hartman, was killed in action last Feb. 3, presumably at Cassino, according to word received by his family. He is survived by his wife in Dallas, Tex., his parents, two sisters and three brothers. The father, a Presbyterian minister for many years in the Southwest, has been a prominent and faithful alumnus of the Institute.

Ethan Bray '25, is still praising God for the training at the Institute. His two sons are now preparing for the ministry at M.B.I., and God is blessing in the work at Tuscola Street Methodist Church, Saginaw, Mich., where he is beginning his third year.

Herbert Wilfred Clark '38, pastor of the Baptist church at Graymont, Ill., received the bachelor of theology degree from Northern Baptist Theological Seminary, Chicago, May 18, and was ordained on July 28.

E. N. Rogers '40, reports blessing upon his pastoral work at the First Baptist Church, Albion, Ill., and also upon his work in connection with the music in numerous revival campaigns. He has just closed a successful vacation Bible school in his church, where he has been pastor since last September.

### BIRTHS

To Albert A. Lucchi '37, and Mrs. Lucchi (Phyllis R. Murray '36), a son, Donald James, July 1, at West Terre Haute, Ind.

To Edward F. Davison '38, and Mrs. Davison (Jessie M. Small '37), a son, Robert Myrick, June 10, at Clintonville, Wis.

To Charles G. Ward '39, and Mrs. Ward (Margaret Thompson '39), a daughter, Margaret Jean, at Policlinica, Tachira, Venezuela.

To Richard Krusell and Mrs. Krusell (Fern Hammar '41), a son, Richard Bruce, Apr. 25, at Detroit, Mich.

To John Finlayson '28, and Mrs. Finlayson (Alta Zenor '31), a son, Stephen Dwight, May 11, at Buffalo Center, Iowa.

To C. R. Williamson '39, and Mrs. Williamson '37, a son, Kenneth Lewis, June 23, at Arena, Wis.

To J. W. Limkemann '38, and Mrs. Limkemann '38, a daughter, Elizabeth Ann, July 2, at Marion, S.D.

To Robert J. McMillan '42, and Mrs. McMillan (Berniece Woodrum '42), a daughter, Judith Ann, June 30, at Little Rock, Ark.

To Robert R. Lewis '39, and Mrs. Lewis (Jewell Evans '38), twin daughters, Leah Jane and LaVonna June, May 26, at Jacksonville, Ill. LaVonna June died the same day.

To LeRoy A. Thompson '41, and Mrs. Thompson (Irene Hein '38), a son, David Lynn, July 7, at Coffeyville, Kan.

### MARRIAGES

Ralph Carl Pankow and Eleanor Elizabeth Gemberling '41, Apr. 23, at Chicago, Ill.

H. D. Menges and Alice Almada Schultze '38, June 22, at West Palm Beach, Fla.

Wilbur L. Markas and Elizabeth Hoberg '37, July 23, at Bloomington, Ill.

William B. Lester and Edith Elizabeth (Betty) Bachman '40, July 13, at Baltimore, Md.

Elmer M. Dortzbach '42, and Marjorie Louise Norton '44, June 17, at Bellefontaine, Ohio.

### DEATHS

Louisa B. Kuhlen '91, died in Chicago on June 29. She served as a missionary to India for five years and to the Philippines for five years. Burial was at Vermillion, Ohio.

John Callahan '97, died June 3, at the home of his son in Los Angeles, Calif. He opened a mission on South Main Street in Chicago in 1895, where he was superintendent until leaving for New York in 1907 to take charge of the Sam Hadley Mission. He was chaplain of the Tombs Prison from 1914 to January 1, 1944, when he resigned because of ill health. He was a member of the East Methodist Conference of New York.

Paul G. Shelton '41, was drowned near Medora, Ill., early in July. He was an ordained Baptist minister and had been furthering his studies at Carbondale Normal University. He had occupied pulpits in several churches of the Carbondale (Ill.) area and had also preached in churches around his home area, including the church at Piassa, Ill.

Linn R. Williamson '00, of Newfield, N.Y., went to be with the Lord, June 5. He had been in ill health since 1936 when he retired from regular pastoral work. Besides evangelistic and mission activities, he was pastor of Baptist churches in Edinboro, Reynoldsville, and Erie, Pa.; Salem, Ohio; Corning and Buffalo, N.Y.

Moody Monthly

## Future Engagements

(Continued from page 49)

J. R. Calhoun—Sept. 10, Buffalo, N.Y.; Sept. 19-Oct. 1, Ionia, Mich.; September to November showing the film, "They Live Forever," Michigan, Ohio, Pennsylvania, West Virginia, Virginia.

John Carrara—Sept. 3-17, Brookville, Mass.; Sept. 19-Oct. 1, Quincy, Mass.; Oct. 3-15, Gardner, Mass.; Oct. 17-29, Brockton, Mass.; Oct. 31-Nov. 12, Baltimore, Md.

Leonard Eilers—Oct. 29-Nov. 12, Midland, Tex.; rest of October and November showing the film, "They Live Forever," in southern California churches.

Homer W. Grimes—Sept. 3-17, Oakland, Calif.; Sept. 27-Oct. 8, San Pedro, Calif.; Oct. 15-22, Chico, Calif.; Oct. 25-Nov. 5, Seattle, Wash.; Nov. 8-19, and Nov. 21-Dec. 3, Portland, Ore.

Michael A. Guido—Aug. 27-Sept. 10, Jonesboro, Ind.

Vance Havner—Sept. 4, Montrose, Pa.; Sept. 10-15, DuBois, Pa.; Sept. 18-Oct. 1, Newark, N.J.

Jubilate Trio—Sept. 4-17, Milan, Mich.; Sept. 19-Oct. 1, Akron, Ohio; Oct. 2-15, Cottage Grove, Akron, Ohio; Oct. 16-29, Bear Lake, Pa.; Oct. 30-Nov. 12, Lehigh, Pa.; Nov. 13-26, Pleasantville, Pa.

Robert J. Kees—Sept. 12-24, Minneapolis, Minn.; Sept. 26-Oct. 8, Milwaukee, Wis.; Oct. 10-22, Bloomington, Ill.; Oct. 24-Nov. 5, St. Louis, Mo.; Nov. 7-19, Grand Rapids, Mich.; Nov. 21-Dec. 3, Hoopole, Ill.

John F. MacArthur-Gordon Davies—Sept. 1, 2, Chicago, Ill.; Sept. 3-17, Michigan City, Ind.; Sept. 24-Oct. 8, Chicago, Ill.; Oct. 15-29, St. Paul, Minn.; Nov. 1-12, Albion, Mich.; Nov. 15-26, Normal, Ill.

Robert E. McKinney—Sept. 5-10, Wheeling, W. Va.; Sept. 11-15, Dayton, Ohio; Sept. 19-24, Anderson, Ind.; October, Mobile, Ala.

F. J. Miles—Sept. 3-5, Niles, Ohio; Sept. 6-8, Harrisburg, Pa.; Sept. 10, Asbury Park, N.J.; Sept. 12, Altoona, Pa.; Sept. 13-15, Martinsburg, Pa.; Sept. 17-22, Zieglerville, Pa.; Sept. 24-29, Trappe-Collegeville, Pa.; Oct. 1-7, Philadelphia, Pa.; Oct. 8, Wilkinsburg, Pa.; Oct. 9, 10, Pittsburgh, Pa.; Oct. 11-14, Niles, Ohio; Oct. 15, 16, Chicago, Ill.

Irwin A. Moon—army camps and naval training stations, southern California.

Raymond O. Nelson—Aug. 30-Sept. 10, Gladstone, Mich.; Sept. 13-24, Belleville, Mich.; Sept. 27-Oct. 8, Jamestown, N.Y.; Oct. 10-22, Bradford, Pa.; Oct. 24-Nov. 3, Jamestown, N.Y.; Nov. 5-19, Reno, Pa.; Nov. 22-Dec. 3, Columbus, Ohio.

F. L. Prestidge—Sept. 3-8, Tioga, Pa.; Oct. 1-15, West Frankfort, Ill.; Oct. 22-29, Collinsville, Ill.

William H. Rice—Sept. 5-17, Columbus, Ky.; Sept. 20-Oct. 1, Minneapolis, Minn.

B. M. Rollins—Aug. 28-Sept. 10, Jonesboro, Tenn.; Sept. 14-Oct. 1, Markleysburg, Pa.; Oct. 2-15, Hollsopple, Pa.; Oct. 16-29, Bellwood, Pa.; Oct. 3-Nov. 12, Johnstown, Pa.; Nov. 13-26, Dundalk, Md.

Sylvester Sanford—Nov. 7-19, Saginaw, Mich.

W. W. Shannon and Michael A. Guido—Sept. 1-Oct. 21, army camps, southern states; Oct. 22-Nov. 5, Denver, Colo.; Nov. 12-26, Winfield, Kan.

Gipsy Smith—Sept. 10-24, St. Paul, Minn.; Oct. 8-15, Chicago, Ill.; Nov. 5-12, Evansville, Ind.; Dec. 3-10, Terre Haute, Ind.

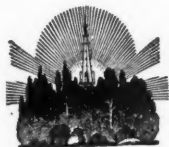
Gipsy Smith, Jr.—Sept. 10-24, Littlefield, Tex.; Oct. 1-15, Bardstown, Ky.; Oct. 22-Nov. 25, Paducah, Ky.

Ralph E. Stewart—Aug. 30-Sept. 10, Windom, Minn.; Sept. 14, Sutter, Ill.; Sept. 17-Oct. 1, Lincoln, Ill.; Oct. 3-15, Peoria, Ill.; Oct. 18-29, Three Rivers, Mich.; Nov. 5-19, Leoti, Kan.

O. W. Stucky—Sept. 10-24, Hobart, Mich.; Oct. 1-15, North Adams, Mich.; Oct. 22-Nov. 5, Irwin, Pa.; Nov. 12-26, Bellefontaine, Ohio; Dec. 3-17, Bowling Green, Ohio.

Michael Walsh—Aug. 28-Sept. 4, Winona Lake, Ind.

Charles F. Weigle—Sept. 3-17, Richmond, Va.; Sept. 24-Oct. 15, Johnstown, N.Y.; Oct. 22-Nov. 5, Adrian, Mich.



## The Light of the World—Christ or the Sun

(Continued from page 19)

In a spiritual sense, how much we owe Christ for coming into this dark world of sin, appearing to those who were sitting in darkness, in the region and shadow of death; and opening the eyes of those who were blinded by the god of this world, even Satan! And for His people in this dark world of today, Christ says, "He that

followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

*The sun melts, but also hardens.*

The same sun that melts the wax, hardens the clay. This same gospel of Jesus Christ is either the savor of life unto life to those who hear it, or it is the savor of death unto death. It will either soften the hearts of those who hear it preached, causing them to receive it and accept Christ as their personal Saviour, or, by continual rejection, men will harden their hearts to the point when the warmest appeal of the gospel will not affect them. What a tremendous responsibility, then, is ours, both who make known and who hear the gospel of Christ!

Sinners ought to be ashamed of their excuses, and repent of them. See to it that you never make another excuse, unless you intend to abuse God in the most horrible manner. Nothing can be more grievous abomination in the sight of God than excuses made by a sinner who knows they are utterly false and blasphemous. You ought to repent of the insult you have already offered to God.—Charles G. Finney!

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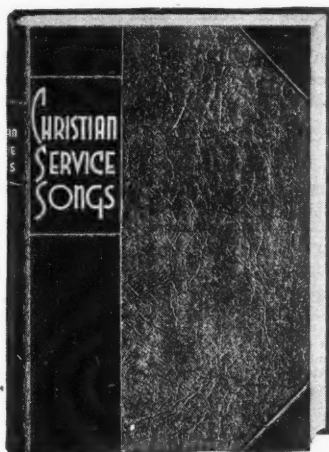
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ON July 28, 1926, from the two towers on top of the Women's Building, with a 500-watt transmitter, the Institute began broadcasting with its own call letters, WMBI.

Now, eighteen years later, the Institute's radio ministry has, by the blessing of God, grown beyond all original expectations. A 5000-watt transmitter station, twenty miles away from the tower studios in the new Administration Building, airs more than three hundred WMBI-WDLM programs each week.

Today, after forty thousand broadcasting hours, the twofold purpose of Chicago's only non-commercial station can still be expressed in the words of its original charter:

"To preach and teach the gospel of Jesus Christ as set forth in the Bible by spoken messages and songs, accompanied by instruments of music, and to stimulate men and women to Christian service."

Echoes of the Lord's rich blessing come from listeners who say: "WMBI is our favorite station. . . . We listen all day—everyday. . . . Blue days are made bright by your testimony. . . . We receive inspiration, blessing, and practical help. . . . At decision time we said, 'Yes' . . . Praise the Lord who makes your ministry possible. . . . Our prayer is that 'The West Point of Christian Service' may ever be 'The Radio City of Christian Testimony.'"



Miss Erickson

## CONGRATULATIONS AND BEST WISHES

"If there's anything you want to know, just ask Miss Erickson," the interoffice associates of Miss Mildred M. Erickson advise.

Supervising office work and personnel for the past eighteen years, Miss Erickson has never appeared before the microphone, yet scores of listeners who have been greeted by her voice over the telephone, or from behind the information desk, recognize it immediately.

At the end of August, WMBI's gracious receptionist will resign her post at the Institute to become Mrs. Ray Zimmerman.

Those who have worked with her in the past, who know her and love her, will miss her. With their goodbys go sincere wishes for God's richest blessings.

## STAFF NOTES

Frances Youngren

Heartily welcomed back into the radio family for full-time office work is the conductor of the Home Hour, Mrs. Youngren found Christ as her Saviour fourteen years ago while listening to one of WMBI's midnight broadcasts.

## New Voices Heard Over the Air

### Wendel Porter

The new announcer is from Burlington, Wis. Wendel says his work for WMBI actually began nine years ago, for after saying "Yes" to the Lord during a radio decision time, he immediately enlisted as a prayer warrior.

Joseph C. Wenninger

A versatile young man is acting as ensemble director, producer, and announcer. He comes to the Institute from the Detroit Temple Academy, where he was principal and high school teacher.

Gerald Greenlee

The new baritone soloist was a teacher at Olivet College in Kankakee. He is featured in a quarter hour of sermon and song at 12:45 p.m. Monday through Saturday, and at 6:15 p.m. Monday, Wednesday, and Friday. He also has a part in *Strings and Voices* on Sunday afternoons.

## Guy Libbey Says Goodby

Guy Libbey, sound-effects man and member of the Trumpet Trio, leaves Sept. 1 with his wife and daughter for Elkhart, Ind., to act as assistant pastor and musical director of the Jordan Memorial Tabernacle.

WMBI—Sun., 8:00 A.M. to 7:00 P.M.; weekdays, 6:30 A.M. to 7:00 P.M.	
Angeles Trio	Sun., 6:00 P.M.
Bible Quiz	Sun., 4:00 P.M.
Bible Reading	Sun., 8:30 P.M.
Brass Quartet	Mon., 4:00 P.M.
Bread of Life	weekdays, 9:00 A.M.*
Chapel Service	M., 8:15 A.M.*
Chats from a Minister's Library	Sat., 1:00 P.M.
Cheer Up!	Tue., Th., 9:45 A.M.*
Chicagoland Preachers	Sun., 4:30 P.M.
Child Evangelism Fellowship	W., 11:15 A.M.
Chorus Time	Th., 3:45 P.M.
Classic Album	Sun., 3:45 P.M.
Continued Story Reading	Tue. to F., 11:30 A.M.
Dean's Quarter Hour	Th., 3:30 P.M.
Editor Speaks, The	Sun., 1:00 P.M.
Family Circle	Th., 4:15 P.M.
Friday Morning Songsters	F., 11:00 A.M.
From a City Tower	M., W., F., 4:30 P.M.
Gems of Melody	weekdays, 5:30 P.M.
	daily, 7:00 P.M.
Golden Nuggets	Tue., 3:30 P.M.
Good News	Sun., 10:00 A.M.
Good Reading	Tue., 9:30 A.M.*
Gospel Music	M. to F., 3:00 P.M.
Government Information	M., Sat., 12:30 P.M.
Grace Notes	Sun., 8:30 A.M.
Hebrew Christian Broadcast	F., 4:15 P.M.
Home Hour	W., 10:30 A.M.
Household Hints	M., W., F., 3:30 P.M.
Hymn Sing	M. to F., 12:15 P.M.
Hymns for the Home	M. to F., 2:15 P.M.
Hymns from the Chapel	weekdays, 12:45 P.M.
	M., W., F., 6:15 P.M.
Hymns of Yesterday	Sun., 1:15 P.M.
Hymns You Love to Sing	W., 3:45 P.M.
Keyboard Harmonies	M., W., F., 4:45 P.M.

\*WMBI only

†WDLM only

## WMBI and WDLM PROGRAM SCHEDULE

Komfort Korner	Sun., 8:00 P.M.†
	M., W., F., 5:00 P.M.
K.Y.B. Club	Sun., 2:00 P.M.
Lest We Forget	Sat., 2:45 P.M.
Let's Praise Him	Sun., 8:00 A.M.
Living Water	M. to F., 1:00 P.M.
Mail Bag	Sat., 2:30 P.M.
Male Quartet	F., 4:05 P.M.
Master Works of Music	Sat., 1:30 P.M.
Melody Time	weekdays, 7:35 P.M.†
Memory Gems	Tue., 10:15 A.M.
Men's Voices in Song	Sun., 9:00 A.M.
Message to Israel	Sun., 6:15 P.M.
Midday Meditation	Th., 12:30 P.M.
Missionary Sketch	M., F., 9:30 A.M.*
Moments of Melody	M. to F., 1:30 P.M.
	Sat., 4:45 P.M.
Morning Meditation	Sun., 8:45 A.M.
Morning Melodies	weekdays, 8:30 A.M.*
Morning Worship	weekdays, 7:30 A.M.*
News	weekdays, 7:00, 8:00, 10:00 A.M.
	12:00 M., 4:00, 6:00 P.M.
News About Music	Tue., 12:30 P.M.
No. 9 Elm Street	M., W., F., 10:15 A.M.
	Tue., Th., Sat., 6:15 P.M.
	daily, 8:30 P.M.†
Odz and Enz	Th., 9:30 A.M.*
Old-Fashioned Revival Hour	Sun., 5:00 P.M.
Old Testament Stories	Sat., 9:30 A.M.*
Open Bible	Sat., 3:30 P.M.
Organ	Sat., 7:10 A.M.*
	M., W., F., Sat., 9:45 A.M.*
	Sat., 12:15 P.M.; daily, 8:45 P.M.†
Organ Moods	Sat., 11:00 A.M.
Organ Prelude	Sun., 10:45 A.M.
Organ Recital	Sun., 12:30 P.M.
Organ Vespers	Sun., M., Tue., W., F., Sat., 6:30 P.M.

WDLM—Sun., 8:00 A.M. to 9:00 P.M.; weekdays, 10:00 A.M. to 9:30 P.M.	
Piano Classics	Th., 4:05 P.M.
Prayer Circle	weekdays, 10:05 A.M.
Question and Answer Time	W., 4:05 P.M.
	F., 10:30 A.M.
Quiet Hour	Tue., Th., 11:00 A.M.
Radio School of the Bible	M. to F., 2:30 P.M.
Rainbow Trio	Sat., 10:15 A.M.
Religious News	M. to F., 2:00 P.M.
Sacred Varieties	Th., 3:45 P.M.
Saturday Songsters	Sat., 4:05 P.M.
Scandinavian Service	Th., 4:30 P.M.
Scripture Thoughts	M., 4:15 P.M.
Shut-in Program	M., 10:30 A.M.
Singing Strings	Sat., 3:00 P.M.
Sketch in Monologue	W., 9:30 A.M.*
Solo Time	Tue. to Sat., 8:15 A.M.*
	Tue., Th., Sat., 5:00 P.M.
	Sun., 9:45 A.M.
Southland Songs	M., 3:45 P.M.
Story Time for Boys and Girls	W., F., 12:30 P.M.
	Tue., 4:45 P.M.
Strings and Voices	Sun., 3:00 P.M.
Student Pulpit	Sat., 4:30 P.M.
Sunday Morning Service	Sun., 11:00 A.M.
Sunday School Lesson	Tue., 10:30 A.M.
	Th., 6:30 P.M.
Sunday Sketch	Sun., 9:30 A.M.
Sunrise Songs	weekdays, 6:00 A.M.*
Teen-Age Bible Study	Sun., 3:30 P.M.
Thoughts and Tunes	daily, 8:05 P.M.
Tract League	Tue., 4:30 P.M.
Treble Harmonies	Tue., Th., Sat., 5:15 P.M.
Tru Time	Sun., 10:30 A.M.
Two Violins	Tue., F., 3:45 P.M.
Verse by Verse	M. to F., 1:45 P.M.
Voice of Calvary	Sun., 1:30 P.M.
Wake Up, America	Sat., 10:30 A.M.
World-Wide Missions	Th., 10:15 A.M.
Your Church School	Sat., 11:30 A.M.

Moody Monthly



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